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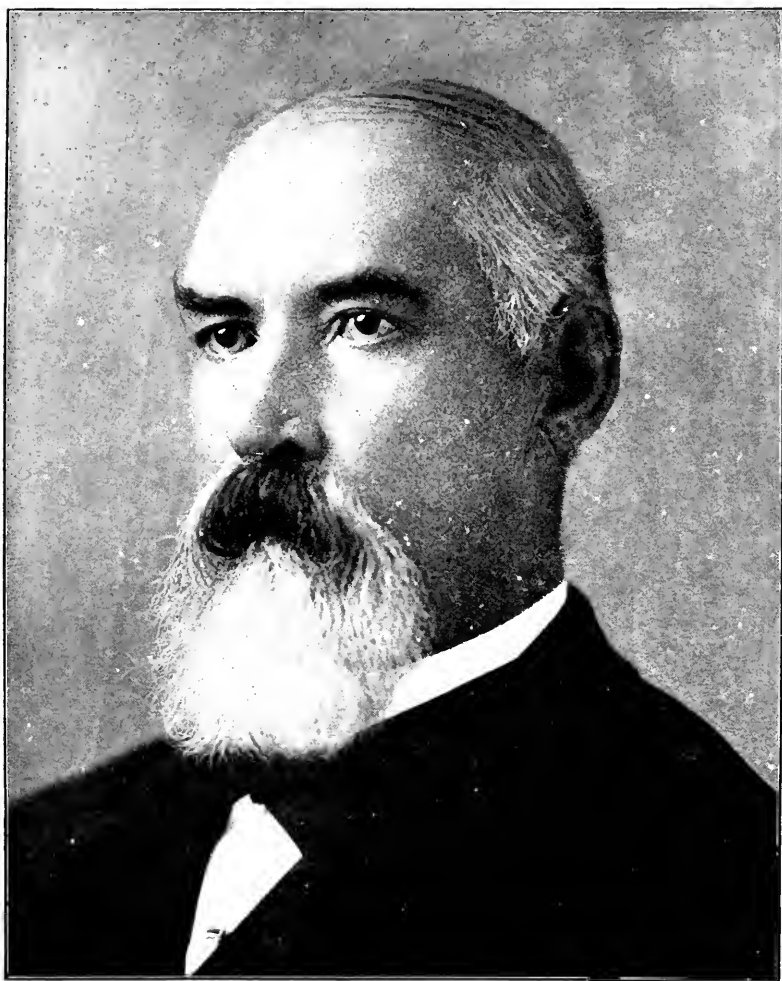
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JOHN SHARP.

Born, November 8, 1820; died, December 23, 1891.

IMPROVEMENT ERA.

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No. 4.

JOSEPH SMITH AS SCIENTIST.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL
EXPERIMENT STATION, LOGAN, UTAH.

IV.—THE FUNDAMENTAL CONCEPT OF PHYSICAL SCIENCE.

The nature of light has been in every age a fascinating subject for study and reflection. Descartes, the French mathematician and philosopher, advanced the hypothesis that light consists of small particles emitted by luminous bodies, and that the sensation of light is produced by the impact of these particles upon the retina of the eye. Soon after this *emission or corpuscular* theory had been proposed, Hooke, an English investigator of great note, stated publicly that the phenomena of light, as he had observed them, led him to the belief that the nature of light could best be explained on the assumption that light was a kind of undulation or wave in some unknown medium, and that the sensation of light was produced when these waves struck upon the retina of the eye. This new hypothesis, known as the *theory of undulations*, after the great Isaac Newton had declared himself in favor of the corpuscular theory, was finally adjudged by the majority of students to be erroneous.

About the year 1800, more than a century after the days of Descartes, Hooke and Newton, an English physician, Dr.

Thomas Young, who had long experimented on the nature of light, asserted that the emission theory could not explain many of the best known phenomena of light. Dr. Young further claimed that correct explanations could be made only by the theory of waves of undulation of an ethereal medium diffused through space, and presented numerous experimental evidences in favor of this view. This revival of the old theory of undulation met at first with violent opposition from many of the greatest scientific minds of the day. Sometime after Dr. Young's publication, a French army officer, Augustine Fresnel, undertook the study of the nature of light, and arrived, almost independently, at the conclusion stated by Dr. Young. Later, other investigators discovered light phenomena which could be explained only on the undulatory hypothesis, and so, little by little, the new theory gained ground and adherents.

Still, even as late as 1827, the astronomer Herschel published a treatise on light, in which he appeared to hold the real merit of the theory of undulations in grave doubt.* Likewise, the Imperial Academy at St. Petersburg, in 1826, proposed a prize for the best attempt to relieve the undulatory theory of light of some of the main objections against it.† It was several years later before the great majority of the scientific world accepted the theory of undulations as the correct explanation of the phenomena of light.

In brief, this theory assumes that a very attenuated, but very elastic, substance, called the luminiferous ether, fills all space, and is found surrounding the ultimate particles of matter. Thus, the pores of wood, soil, lead, gold and the human body, are filled with the luminiferous ether; and it is quite impossible by any known process to obtain a portion of space free from it. A luminous body is one in which the ultimate particles, the atoms or molecules, are moving very rapidly, and thus causing disturbances in the ether, similar to the disturbances in quiet water when a rock is thrown into it; and, like the water wave, proceeding from the point of disturbance, so the ether waves radiate from the luminous body into space. When a wave strikes the retina of the eye, the sensa-

* *History of the Inductive Sciences*, Whewell, 3rd edition. Vol. II, p. 114.

† *Loc. cit.*, 117.

tion of light is produced. This new-found ether was soon used for the explanation of other natural phenomena.

The nature of heat had long been discussed when the world of science decided in favor of the undulatory theory of light. One school held that the sensation of heat was caused by the cannonading of heat particles by the heated body; the other school, with few adherents, insisted that heat was simply a form of motion of the luminiferous ether already adopted in the theory of light. The later discoveries of science proved with considerable certainty that the undulatory theory of heat is right, but it was well towards the middle of the last century before the emission theory of heat lost its ground. In fact, Dr. Whewell, in the third edition of his classic book on the *History of Inductive Sciences*, published in 1859, says that the undulatory theory of heat "has not by any means received full confirmation;" * and Dr. John Tyndall, in a book published in 1880, says, that the emission theory "held its ground until quite recently among the chemists of our own day."† Today, the evidences of modern science are overwhelmingly in favor of the undulatory theory of heat.

The wonderful developments of the last century, in electricity and magnetism, led to much speculation concerning the nature of the subtle electrical and magnetic forces. The most popular theories for many years were those that presupposed various electrical and magnetic fluids, which could be collected, conducted, dispersed and otherwise controlled. In 1867, the eminent English mathematician, Clerk Maxwell, proposed the theory that electrical and magnetic phenomena were simply peculiar motions of the ether, bearing definite relationship to light waves. Later researches, one result of which is the now famous Roentgen or X-rays, have tended to confirm Maxwell's theory. A recent text-book on physics, of unquestioned authority,‡ states that the ether theory of electricity and magnetism is now susceptible of direct demonstration; and another eminent authority frankly states that "when we explain

* Vol. II, p. 184.

† *Heat, A Mode of Motion*, Tyndall, 6th ed., p. 38.

‡ *Lehrbuch der Physik*, Riecke, (1896), 2ter band, p. 315.

the nature of electricity, we explain it by a motion of the luminiferous ether.”*

Other recent discoveries have hinted at the possibility of matter itself being only the result of peculiar forms of this all-pervading substance, the luminiferous ether. At the present writing, the properties of the so-called element radium, suggests the possibility of a better understanding of the nature of the ether, and of its relation to the world of phenomena.

That the present knowledge of the world of science compels a faith in an all-pervading substance, of marvelous properties, and of intimate relationship to all forms of energy, is shown by the following quotations from Lord Kelvin, who is generally regarded as the world's greatest physicist: “The luminiferous ether, that is the only substance we are confident of in dynamics. One thing we are sure of, and that is the reality and substantiality of the luminiferous ether.” “What can this luminiferous ether be? It is something that the planets move through with the greatest ease. It permeates our air; it is nearly in the same condition, so far as our means of judging are concerned, in our air and in the interplanetary space.” “You may regard the existence of the luminiferous ether as a reality of science.” “It is matter prodigiously less dense than air—of such density as not to produce the slightest resistance to any body going through it.”†

Joseph Smith, in a revelation received on December 27, 1832, wrote:

“The light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things: which is the law by which all things are governed: even the power of God.”‡

This quotation gives undoubted evidence of the Prophet's belief that space is filled with some substance which bears important relations to all natural phenomena. The word substance is used

* *Popular Lectures and Addresses*, Kelvin (1891) Vol. 1, page 334.

† *Kelvin's Lectures*, Vol. 1, pp. 317, 334, 336, 354.

‡ *Doctrine and Covenants*, section 88: 11-13.

advisedly; for in various places in the writings of Joseph Smith, light, used as above in a general sense, means spirit,* and "all spirit is matter, but it is more fine and pure."†

True, the passage above quoted does not furnish detailed explanation of the Prophet's view concerning the substance filling all space, but it must be remembered that it is simply an incidental paragraph in a chapter of religious instruction. True, also, the Prophet goes farther than some modern scientists, when he says that this universal substance bears a controlling relation to all things; yet, when it is recalled that eminent, sober students have suggested that the facts of science make it possible to believe that matter itself is simply a phenomena of the universal ether, the statement of the "Mormon" prophet seems very reasonable. The paragraph already quoted is not an accidental arrangement of words suggesting an idea not intended by the Prophet, for in other places, he presents the idea of an omnipresent substance binding all things together. For instance, in speaking of the controlling power of the universe he says:

"He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things."‡

That Joseph Smith does not here have in mind an omnipresent God, is proved by the emphatic doctrine that God is personal and cannot be everywhere present.§

Lest it be thought that the words are forced, for argument's sake, to give the desired meaning, it may be well to examine the views of some of the persons to whom the Prophet explained in detail the meanings of the statements in the revelations which he claimed to have received from God.

Parley P. Pratt, who, as a member of the first quorum of apostles, had every opportunity of obtaining the Prophet's views on any subject, wrote in considerable fullness on the subject of the Holy Spirit, or the light of truth:

* *Doctrine and Covenants*, 84: 45.

† *Ibid*, 131: 7.

‡ *Ibid*, 88: 41.

§ *Ibid*, 130: 22.

"As the mind passes the boundaries of the visible world, and enters upon the confines of the more refined and subtle elements, it finds itself associated with certain substances in themselves invisible to our gross organs, but clearly manifested to our intellect by their tangible operations and effects." "The purest, most refined and subtle of all these substances—is that substance called the Holy Spirit." "It is omnipresent." "It is in its less refined particles, the physical light which reflects from the sun, moon and stars, and other substances; and by reflection on the eye makes visible the truths of the outward world."*

Orson Pratt, another member of the first quorum of apostles, who lived in the Prophet's household for some time, wrote about the Holy Spirit, in 1849, as follows, "It exists in different parts of space in greater or less degrees of density, like heat, light or electricity.†

Such quotations, from the men intimately associated with the early history of the Church, prove that Joseph Smith taught in clearness the doctrine that a subtle form of matter, call it luminiferous ether or Holy Spirit, pervades all space; that all phenomena of nature, including, specifically, heat, light and electricity, are definitely connected with this substance. He taught much else concerning this substance which science will soon discover, but which lies without the province of this paper to discuss.

It must not be overlooked that the broad statement of this doctrine was made by Joseph Smith, at least as early as 1832, at a time when the explanation of light phenomena on the hypothesis of a universal ether was just beginning to find currency among learned men; and many years before the same hypothesis was accepted in explaining the phenomena of heat and electricity.

The idea of an influence pervading the universe is not of itself new. Poets and philosophers of all ages have suggested it in a vague, hesitating manner, without connecting it with the phenomena of nature, but burdening it with the greatest absurdity of religion or philosophy, that of immaterialism. Joseph Smith said the doctrine had been taught him by God, and gave it to the world un-

* *Key to Theology*, 5th ed., pp. 38-41.

† *Absurdities of Immaterialism*, ed. of 1849, p. 25.

hesitatingly and rationally. The men of science, to whom Joseph Smith appears only an impostor, and who know nothing of his writings, have later discovered the truth for themselves, and incorporated it in their books of learning.

Had Joseph Smith been the clever impostor that some claim he was, he probably would not have dealt in any way with the theories of the material world, at least would not have claimed revelations laying down physical laws; had he been the stupid fool, others tell us he was, his mind would not have worried itself with the fundamental problems of nature.

However all that may be, it is certain that Joseph Smith, in the broad and rational statement of the existence of an omnipresent, material though subtle substance, anticipated the workers in science. In view of that fact, it is not improbable that at some future time, when science shall have gained a wider view, the historian of the physical sciences will say that Joseph Smith, the clear-sighted, first stated correctly the fundamental physical doctrine of the luminiferous ether.

(TO BE CONTINUED).

“PRO DEO.”

They who go forth to save the souls of men
From death, and win the wayward to the cause of God,
Should be the strong of faith, the pure of heart;
Who carry on their sinless lips the holy name of Christ,
And in whose hearts, burning with penitential fire,
Free from the dross of earth, through sacrifice and pain,
The kingdom of our Father reigns supreme.

—GEORGE E. BLAIR.

THE MASTERPIECE.

BY L. L. GREENE RICHARDS.

This morning I heard a short discourse delivered to a select congregation. It was not given from notes, but by inspiration from heaven. The chief point made by the speaker, I consider worthy of being kept in view, so I will give it in my way, and pass it along for others to take up and repeat, as they may feel impressed to do.

The speaker said, in substance, that there had been a certain important room which was to be painted. This work of art was given over to a master artist, and he employed others to work under his direction. He would say to one: "I want you to fill in this portion of the room with the designs I will furnish you, and in the colors I shall select for you." And to another he would say, "I would like you to paint these designs here, and notice that the blending of the colors must be done like this," And so on; to each of his assistants he gave the plan which he desired should be worked out in each particular part of the room.

The result was a wonderful work of harmony and completeness in the painting of the room. The under-artists had not realized that such would be the case. They simply followed the directions, and carried out the plans of their master. But the master himself had the whole design mapped out in his mind beforehand, and could tell each one of his artists just what he wanted him to do.

Now, we, in a certain sense, as children of our Father in heaven, are like those under-artists; and our Father is the great and allwise Master. He has the whole plan of the work of salva-

tion in his mind. He gives to each one of us the portion to do that in his wisdom is best designed for us.

We often fail to see anything more of the pattern to be formed, but just the small spot upon which we are at work. But if we do the section assigned us well and faithfully, no matter how little we see now of the perfect work to be wrought out, when it is finished, we shall each look with joy and satisfaction upon the portions we have done.

We must work as our Master designs, not as we ourselves might consider best, because we know so little of the whole plan. But through obedience and faithfulness, we can each fill our allotments in the way which, taking them altogether, will produce the most harmonious blending of shades, and fitting together of patterns, that could possibly be arranged.

Our own lives belong to the wonderful picture, the grand masterpiece which is being painted by the artist-children of our Father, everywhere. And no matter how well we may work for a time, unless we keep up to the line drawn for us, we are liable to make some false touch, or a blotch of some kind, that will mar the beauty of our former efforts, or perhaps cut us out of the picture altogether. Then how unsatisfactory our whole life-work would be, not only to ourselves, but to the Master as well. What father would consider a family group-picture of his household complete, with some of the members left out?

And shall we mar the excellence of our Father's masterpiece by acts of folly or wickedness that would render us unworthy to appear in the places we should fill? We trust that such will not be the case with any of us. Let us study carefully every line to be drawn, every tint to be produced, every figure to be brought out, and all things that are apportioned for us to do, according to the will of him who is the designer of the great masterpiece.

“THE” OLOGY.

BY ELDER HENRY W. NAISBITT.

All the educational institutions of the land are now in full swing, professors of every degree are endeavoring to impart an understanding of their specialties to open-mouthed students who look, with a feeling akin to worship, upon the grand endowments of pedagogues who possess special facility for communicating the mysteries of their professional status.

All the ologies are spread invitingly before the multiplied students, who probably will never rise even to mediocrity, after nights of study or years of application: fragmentary methods and results are the rule, and a full, robust, intelligent comprehension of individual ologies is the only evidence of superficial comprehension, and inability to grasp the unified whole.

Is it not true that a man may be versed in all the ologies of the schools, and yet be a dunce in regard to *the* ology which is the base, as it is the apex, of the great pyramid of knowledge, understanding and wisdom? Is it not possible for a man to know little of these ologies, and yet have profound ideas in regard to *the* ology which holds and is the key to all the rest? Was it not—is it not—still true that “to know God and Jesus Christ whom he hath sent is eternal life?” Has it not been received as an axiom that “the fear or knowledge of the Lord is *the beginning* of wisdom?” And yet all the institutions created of man in our proud Republic ignore, taboo, thrust aside, this fundamental base of all the rest. From entomology to zoology, a student revels in facts and living verities; or from conchology to geology, he may study extinct life: he may even regard man as the most wondrous field of re-

search and reflection; may know physiology, psychology, biology, and kindred offshoots of scientific lore, without being at all impressed with conceptions of "the Great First Cause!" One of our famous poets said, "the proper study of mankind is man;" could he not have better said, "the proper study of mankind is God?" for "the greater always includes the less," and, therefore, to know the former is to establish and comprehend the latter.

The etymologist may smile at our division of a famous word; he may glibly quote it as being the science of theology; but is it not possible that the creators of the word did better than they knew? Is it impossible to believe that inspiration gave supremacy to *the* ology to mark its distinctive value as being superior to and embracing all the rest? Was it accident or design? Was it inspiration; or did human appreciation alone call this *the* ology, and thus relegate to the rear many ologies which are now deemed superior and vastly more essential to human progress and true scientific development? Has not the great world made a sad—a fatal—mistake in their prospectuses and curricula? And is not the Church of Jesus Christ of Latter-day Saints far in advance when they declare *Theology* to be paramount and divinely essential to all true educational progress? Are not our universities, our academies, our colleges, our high schools of this class, superior, and far beyond, all others, even if less perfect in popular ologies? Are these not a living, ever-present, and potent protest against subordination of the divine to the traditions and whims of so-called educators, who know nothing of man's origin, and less of the purposes of his creation, and the limitless possibilities of his nature, under revelation which gives understanding of a rounded whole?

It may be urged that in the study of ordinary, secondary ologies, men have been "led from nature up to nature's God." This may be true in some instances; but a smattering of science, even a profound understanding of some of its segments, has more often led to narrowness, and to skepticism and unbelief, than a knowledge of either God or man.

Among the many and most interesting of men with whom my duties in connection with the Bureau of Information threw me in contact was that of John H. Hume, who, at the conclusion of our interview, kindly handed me his card, without affix or prefix; yet he

was doubtless a savant of the first water, and familiar with leading scientific men and thinkers in all Europe, from and on to the further north. In his travels all over the world, he has studied; the mysteries of Egypt and the Nile were his; India had opened to him its secrets of faith and discovery; Africa was an open book; Turkish intelligence, and the faith of Islam, had won his admiration; he had seen the good and the marvelous everywhere; he had studied nature surely in every mood—seas, and mountain, and lake; the vegetable, mineral, and animal kingdoms seemed to have been his specialty. By the microscope, he had counted the corpuscles of his own blood; and, from the grand telescope in Paris, he had gazed into and measured with greater accuracy than is common on earth, the volcano's immense craters and its astounding peak; the dead satellite, and the living earth, were equally familiar to his thought. He has become a modest, walking encyclopedia; but, after all, he had to admit that he knew nothing of life, though it was all around him; and knew nothing of death, though he had seen it in distant worlds, and in the human race; space, he knew, was full of immense fragments of extinct orbs, and the impact of these giant bodies have produced phenomena which men had vainly at first supposed to be a new star or a burning world; but, he said of life or man he knew nothing. He could not explain, or create. He could only use that profusion of material with which this little earth of ours is so profusely supplied.

The giant trees of California were so well understood that he could trace, he could determine, their life for two thousand years before the day of Adam, if common chronology is correct; but he could not explain that mysterious power which forced the sap of those giant trees four hundred feet to their leafy and glorified summits. "After all," said he, "I know nothing." Yet we were standing in the very shadow of the Temple of God, where the very air is pregnant with revelation, and not far from the University of the Church, where *Theology* is a leading feature, that which opens all avenues to surging thought; which circumscribes all that the most ardent, or most ignorant, may desire,—Theology, or the Science of Eternal Life.

Is it not evident that theology is the only key to all others; that it alone can place in proper combination all the otherwise

heterogeneous ologies which men of limited vision have deemed great essentials, without sense of their absolute unity, only when in their true order they mutually sustain and support each other? Valueless, almost, when alone, or unduly individualized, but eminently one, when seen from the peaks of divine order, or under the sunlight of divine inspiration and revelation, to which all the sons and daughters of Zion are so freely invited, and yet to which they only measurably respond. Tradition, usage, mistaken estimate of values, have given the transitory, the temporary, the segregated, pre-eminence over the true, the permanent, the eternal human wisdom, based on momentary necessity and limited vision, and have lost sight of God, and of his way and will; but the substitute will perish, and theology will redeem the race, and swing back this fallen earth into the Presence, when men shall realize the unity of truth, the unity of righteous thought in Theology, when God and Christ will be all in all.

What then shall we say,—that loving research shall cease, that the lower ologies shall be abandoned? Not at all. Only assign to each one its relative importance. We may be only on the very threshold of Theology, while others may seem more advanced and more immediately progressive. The ocean consists of drops, the seashore of grains of sand, matter of molecules or atoms, the human race of valueless members, but each possesses a special mission, an appropriate sphere. Our friend could say, "I know nothing—nothing of myself, nothing of life. I cannot create a leaf, a flower, a blade of grass—I indeed know nothing!" "But," said the listener, "you were once a child, you are now seventy-eight years of age. You have had vast experience, have traveled and seen; the earth is familiar to you, and the worlds around are analyzed and measured in the brief life you have accumulated. Now, if it is true that 'to know God and Jesus Christ is eternal or unending life,' to what may you not aspire in that period? If knowledge is power, how much of that may you exercise? What shall be its limit or its end?"

The calm philosopher went off silently to his quiet room, and the writer to find responsive listeners to the mysteries of God, by way of the alphabet of the Gospel. "Sowing the seed by all waters, not knowing which shall prosper, this or that!"

THE CELTIC MAIDEN.

A STORY OF ANCIENT BRITAIN.

BY PROFESSOR WILLARD DONE.

CHAPTER III.

As Claudius stood absorbed in silent reverie, he saw the worshipers disperse. He was astonished at the varied conditions of life represented in the little group. Though they were scarcely more than a score in number, there were among them patrician officers, plebeian soldiers, Roman attendants and alien slaves. He observed, also, that both sexes mingled together on terms of perfect equality, and with the greatest respect. He saw the slave maiden, whom he had purchased five years before as a soulless chattel, treated with respect—almost with veneration—by Roman officers of higher rank than himself. Then a great light burst upon the soul of Claudius, and he began to see that there was something in the new creed, the religion of Christ—which gave to this maiden sanctity in his own eyes, and caused her to be regarded not only as an equal, but with reverence by those whom paganism made her superiors. And now he understood why, in her presence, he himself had been subdued, and his tumultuous thoughts and feelings quelled. It was the soul of sanctity and purity, manifested in one of the kind that he had been taught to regard as soulless.

As the young man stood in the moonlight, racked with conflicting thoughts, the last of the worshipers dispersed, and the only sound he heard was the shout of revelry and the drunken jest from the group he had left an hour before. Under the influence

of the ribald noise, he experienced a revulsion of feeling, and was tempted to rush in among the revelers and drown his thoughts. He had commenced a rapid walk toward the festive house, when a startling thing happened and arrested his steps. The light of the moon fell full on the path which led into the dense wood. Across this interval of space and light, dark-robed, sombre figures were passing.

Claudius was both startled and interested by the incident. He walked rapidly toward the spot, and peered anxiously into the dense undergrowth of timber whither the mysterious figures had gone. He could not see them.

He had no idea how to account for the strange occurrence, and yet he felt that it possessed some significance. Recklessly he plunged into the wood, guided by the sound of footsteps.

In the meantime, the group which Claudius had left an hour before, was indulging deeply in the pleasures of wine. Under its influence they were fast becoming ripe for any adventure, innocent or criminal. Naturally, their thoughts and conversation turned on the quarrel between Claudius and Decius. Words rose higher and higher, his friends chaffing Decius, and bantering him to a deeper animosity toward Claudius.

"A quarrel," said one, "over a mere piece of property, and its imaginary feelings and honor, is beneath you, my Decius."

"But the quarrel did not begin there," said Decius. "He was ready to twit me with indulgence in wine; why not I him with the amours with women?"

"And what women! What a range of choice, from the patrician to the slave! But why was the slave alone defended?"

Decius' answer was accompanied by a flippant shrug. "She is the newest—the present one! The others are discarded for the time. Let him tire of her, and her safety or danger will be of no concern to him."

He cares not for her safety now," said one of the group. "A test is easy, my comrades." As he spoke, he took from a closet a collection of masks. A shout of applause greeted the suggestive action. He threw the door open and peered out. Just at that moment, the singing which had attracted the attention of Claudius sounded sacredly through the still air. But it had no softening

effect on the debauchees. The door was closed amid a roar of derisive laughter.

But the leader of the carousers had caught sight of the awe-struck figure of Claudius standing at his tent door, and drinking the music into his soul. Turning to one of his slaves, he gave the command, "Keep Claudius in sight, but let him not know that he is watched." Then turning to his companions, "We separate into two parties; I lead one, you, Julius, the other. Decius comes with me. We sieze Claudius, you the girl. When the two are brought together in a remote portion of the wood, our course will be decided on. Remember, silence and caution. The prize is worth the game."

Lest the silence should prove a warning to the intended victims, the speaker broke into a roystering, boisterous song, in which the others joined with gusto. In the meanwhile the slave's vigilance was undiminished. At length he reported the dispersing of the group of worshipers, and, a few moments later, the hurried departure of Claudius toward the dark wood.

Immediately the men separated into two parties, and each started on its errand. As Claudius plunged from the lighted path into the dense darkness of the wood, the group of masked men followed at such an angle as to intercept him. Before he knew of their approach, they were almost upon him. He had time only to draw his sword and make one blind thrust into darkness, but that thrust disabled the leader of the attacking party. Decius sprang over the prostrate form of his leader, in whose fall Claudius' sword was entangled, and seconded by his companions, disarmed Claudius and held him prisoner.

"I know your touch and your presence," exclaimed Claudius, "you are Decius! You answer for this to the imperator."

No reply was made; and soon, bound, blind-folded, and gagged, he was carried to the meeting place agreed upon.

In the meantime, the other party had been intent upon its task. They were guided by the slave, who had followed the girl in her meditative walk after the service. Her head was bowed in grief, as she thought of her forlorn condition, as the slave of a man who, though noble in feeling and sentiment, was the victim of base companionship. She had heard the sounds of revelry

which profaned the moonlit air; and she knew that such carousing was only one phase of the life of baseness into which a man of great native force and purity had been betrayed by the profligacy of the times. For must not the snow be tinged with stain when it falls through the blackened, smoke-laden air of a city, though it lies white and pure as cleansed wool on country lanes and desert wastes? So had the life of this young man fallen, amid blackening, sin-stained customs of a decaying, profligate civilization; so had his soul partaken of that darkness. Even so, was it in need of the cleansing. Yet she remembered with pleasure, that in her ministering to him, she had seen the purest, brightest side of his character; and with a feeling of pardonable pride, she acknowledged to herself that, infinitely below him though she was in the artificial scale of social life, she was able at intervals to lift him up to higher ideals and to better thoughts.

Suddenly her thoughts were interrupted by hurried footsteps, approaching from two directions. From the left, there suddenly loomed up before her, large, uncouth, black-robed figures,—men with long, white beards, and aspect at once fierce and venerable. Behind her were six young, lithe, active men, with faces whose masked portions gleamed with reckless dissipation. Rooted to the spot with fear, she uttered a silent prayer. One of the strange group seized her, and as the young men rushed toward him with drawn swords, the others flourishing swords and axes, formed a line of defense. The conflict was short, but fierce. Seven men fell beneath the blows of the suddenly sobered young Romans; but in compensation, all of these had been slain. And the helpless, shrieking girl was borne by the weird figures into the wood.

Calmly, the moon shone down upon the stiffening corpses—mute witnesses to the fate of the hapless maiden—but she herself was as if the earth had swallowed her.

Long the men who held Claudius prisoner, waited in silence for their confederates. Then their complacency gave way to anxiety, and this to a nameless dread. Three of the men were silently despatched to discover the cause of the delay. Half an hour later, they returned with blanched faces, and beckoned the others to follow. The moon was approaching the horizon, and only slanting rays shone on the ghastly scene. Anxiously and

hastily, the leaders turned the weird figures and faces to the moonlight. "Ye Gods! the Druids!"*

The words were full of undefinable terror. Claudius, though sightless and voiceless, had heard. With the subtle sense which deep anxiety often develops, he associated his Christian slave with the name of dread. He turned toward Decius, whose undisguised voice, in the involuntary exclamation, he had just heard. His attitude was one of intense questioning. Decius felt the force of the blind and dumb appeal and rebuke, but he made no sign. Detailing two of the men to carry the prisoner to the scene of the night's revelry, he instructed the others to dispose of the dead bodies. As the last ghastly form disappeared beneath the newly turned sod, Decius turned away and sought his tent.

The moon sank behind the forest trees, her light struggling fitfully through their majestic ranks, and the darkness and chill of the hour, before the dawn fell upon the camp. And chill, and dark, and gloomy were the spirits of the men who, a few brief hours before, caroused and sang and shouted.

CHAPTER IV.

The camp had become thoroughly alarmed over the events of the night, and an investigation was set on foot by the emperor. When Claudius was carried back, and Decius had returned, the former was at once released from his bonds, and both were placed under arrest and carried before their commander. Claudius was wild with impatience. He knew that his slave was in danger, but he did not fully know its nature or extent. He was not allowed to question Decius regarding the events of the night,

* The Druids were heathen priests in ancient Gaul and Britain. They were regarded with great reverence by the Celtic races. The great stone altars and circles at Stonehenge, and other places in England and France, are supposed to have been temples of worship and sacrifice, erected by the Druids. The best authorities on the worship of this priestly class are of opinion that human sacrifice formed a part of their religious observances. The victims chosen for sacrifice were often the purest, noblest and most beautiful of their people.

and his impatience was increased by the vagueness of his knowledge.

At length he and Decius stood before the emperor. Thither also, witnesses of the night's events had been summoned. The questioning was brief, but the facts brought out were like hot irons to the soul of Claudius. When the discovery of the bodies of the Druids was mentioned, Claudius started to his feet, and confronted Decius. "And you kept me blind and dumb and helpless when you knew that my slave was exposed to nameless danger?"

Decius' sole answer was a supercilious, indifferent smile.

Mastering his anger, and turning respectfully to the emperor, Claudius said, "I crave but one favor. I care not what is decided against me, nor against him who has so wronged me. I ask only permission to take a small command and rescue the maiden. When I return, the question of this man's punishment, or mine, can be decided. I ask that she be saved from her peril first, and without delay."

The emperor had seen and heard enough to determine his decision. He turned to Claudius and told him he was exonerated, and at liberty to attempt the rescue of the girl. "But," he said, in a deprecating tone, "do you think it worth the effort? She is but a slave, and surely she can be replaced with no danger and but little cost—"

"She can never be replaced," Claudius interrupted almost angrily.

"Eheu!" drawled Decius, in a mocking voice. "My poor Claudius is no longer master even of himself. This beautiful slave is his owner, not he hers."

"Enough!" said the emperor, sternly interrupting Claudius' angry rejoinder. Still more sternly he continued: "Decius, you have inspired rebellion in the camp. For the sake of a personal quarrel, you have endangered the lives of my soldiers. You have broken your oath, as an officer, to preserve discipline and respect order! You are placed under arrest, so to remain during my pleasure. Guards, secure him!"

No one knew just how it happened, the thing was so quickly done. Decius sprang to his feet and felled with his fist the foremost guard. The advance of the others was checked for one

instant, and that delay gave Decius his freedom. Darting like lightning to the door, he reached the open space without. Seizing sword and shield from a startled soldier, he rushed into the forests near the camp. As he disappeared from view, these words were flung back to the emperor's tent: "Let Claudius seek his slave-mistress, and his friend Decius; for, by Jupiter, he will find us close together!"

They knew that immediate pursuit was useless, for the forests were full of malcontents who had long since deserted from the Roman standard, and would gladly welcome and protect such a leader as Decius.

Claudius at once left the emperor's tent, and organized his party of rescuers; and before the sun had risen, weary though he was, he had commenced the march.

In the meantime, the captors of the unfortunate girl were making a hurried march toward their forest fastnesses. They offered her no violence. Indeed, their manner toward her was most respectful—almost reverential. They apparently knew that she was of the same race with themselves. They would as soon think of defiling one of their sanctuaries in the ancient woods, as of offering insult to such a one. And yet the girl's soul was possessed by a sickening dread. She knew something of the mystic rituals the Druids performed in secret places, and the very reverence shown her was a confirmation of her fears. She walked with bowed head, but occasionally she raised her eyes toward heaven, in mute appeal for succor.

As they plunged farther and farther into the woods, they slackened their speed, and occasionally stopped to rest. By a process known only to men accustomed to life in the forest, they carefully obliterated their trail, thus securing themselves from danger of immediate pursuit. To the girl, the sight of the stately forests from which she had been carried to Rome six years before, brought back vivid memories. She recalled her father; she thought of the anguish it caused him when wife and children were torn from him by the ruthless hand of Rome. She thought of the mother and brother from whom she had been dragged by her Roman owner. Then she thought of the playmate who had wandered with her through those woods, his springtime heart over-

flowing with devotion, his boyish hands always ready to help her. She was surprised at the clearness with which these memories came back to her, and the feelings they inspired. She was possessed with a sense almost of serene content, like the feeling of a long absent traveler returning to his native woods.

After several days of journeying, during which time they stopped for occasional rest and refreshment in British villages, they reached a plain. Here were strange stone structures, hidden from the outer world by a circular wall formed of immense stones set on one end and surmounted by stone caps. Within this outer circle was a smaller one, surrounding two ovals and a large, flat stone.

The solemnity of the demeanor of the maiden's venerable conductors was intensified, as they came in view of the cairn, and joined a concourse which had already assembled there. They were performing mystic rites, which were awe-inspiring in their weirdness. Stately figures, robed in white, formed in procession, and marched around the outer circle, chanting solemnly and burning incense. The reverent figures, the solemn incantations, the light of torches, and the smoke of the incense, added to the stateliness of the stone structure, produced a feeling of profound awe in the hearts of spectators.

These things the maiden saw as she was led toward the chanting priests. The secret rites were new and strange to her. Although they produced in her a feeling of awe, appealing to her sense of the mystical and sublime, yet to her Christian soul they were revolting, pagan mummery. She stood there drinking in all the beauty of the scene, and trying to fathom its meaning. Soon the ceremonies were concluded, and the participants approached the girl's escorts and held an earnest consultation with them. Then they retired to their tents for the night. The maiden was given some female attendants, who led her to one of the most luxurious tents, bathed and anointed her, gave her of their choicest food, and bade her go to rest. Lying on the downy couch provided for her, she thought of the strange events of the preceding days, until lulled by the slow singing of her attendants, she fell into a dreamless sleep.

Long before dawn, she was awakened by the bustling move-

ments of her attendants. From the scraps of conversation, she was able to understand, she learned that they were at a general rendezvous of the Druidical priests, where they had gathered to participate in mystic rites. Those who had captured her were from a distant part of the island. They had found her while on their way to the gathering place. Why they had brought her—what part they expected her to take in the mysterious ceremonies—her attendants did not say.

When they saw that she was awake, they approached her with the greatest deference, and anticipated her every wish. As the day broke, she heard joyous chantings from the wood which bordered the plain. Looking in that direction, she saw a procession of white-robed priests, emerging from the wood. They bore branches of mistletoe which they had cut from oaks with golden sickles at midnight. With reverent, joyous songs, they bore the sacred plant toward the cairn.

The girl was quickly dressed, and again choice food was provided for her repast. Then a white robe was placed on her, and she was escorted without the tent, where the priests bearing the mistletoe received her. Bowing before her repeatedly, they crowned her with wreaths of mistletoe, and led her toward the cairn. Wonderingly she followed. The outer and the inner circle were passed, and they stopped before a large, flat stone.

(TO BE CONTINUED).

A MISSIONARY'S FAREWELL TO MARGUERITE.

(*For the Improvement Era.*)

Farewell, my Marguerite, for I must leave thee now—
A last fond look within thy sad, dark eyes,
Reflecting glories rare of Paradise—
Then love's soft, clinging kisses on thy fair, white brow.

It is so hard to part, my own, my Marguerite—
There, lay thy head once more upon my breast,
That e'er shall be thine own safe place of rest,
When, after years of parting, we shall meet.

E'er faithful will I be, my own, my Marguerite—
Through life be faithful, or in silent death—
Though mem'ry only brings thy warm, sweet breath—
'Neath other, stranger skies I roam with weary feet.

Oh, closely, still more closely, come thou to my heart!
Ere far away I go, my love, from thee;
And plighted ever, let our fond troth be—
Thus loving ever and forever, let us part.

So far away I'll wander, far away, my love—
For duty calls, unchanging, stern decree;
But miles and miles will stretch 'twixt thee and me;—
But, Marguerite, be true, true as the fixed stars above.

Weep not, my Marguerite; God knows what is the best.
Our love will conquer time, and change, and place;
Again I'll gaze upon thy lovely face—
Here, on my heart, my love, my own love, thou shalt rest.

At eve, when twilight shadows gently deep'ning fall,
And stars bespangle heaven's blue arch o'er,
My heart will sigh, my love, e'en sigh the more—
The evening breeze shall sing to thee my loving call.

Gaze on the stars, my love, they ever shine,
Though clouds of darkness hide them from our view;
Yet to the law assigned they're always true—
As in the vault above their radiance shines sublime.

Yet not more true are they than we, my Marguerite;
For hearts, like stars, must have their darkened hours;
Tears ofttimes fall on snowy, waxen flowers—
For love is true eternally, my Marguerite.

LYDIA D. ALDER.

JACOB'S ISLE.

VIEWS HELD IN CHAPTER XI OF MANUAL MODIFIED CONCERNING THIS SUBJECT.

BY M. W. MANSFIELD, TEASDALE, UTAH.

Jacob, son of Lehi, in speaking to the people of Nephi, in the land of Nephi, said: "We have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea. But great are the promises of the Lord unto they who are upon the isles of the sea" (II Nephi 10: 20, 21).

The promises of the Lord to, and description of lands occupied by, those of the people of Israel who are and have been upon the isles of the sea, so far as we know, the promises and ancient description of the lands, are found in the Bible and other sacred books; and, as Jacob had the writings of the prophets on the brass plates, he doubtless referred to them for the promises to Israel, upon the isles of the sea. Let us see from those writings in what sense the term "isles" was used, and to what land reference was made by the prophets.

First, Moses said in Genesis 10: 5: "By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations." Referring to the seed of Japheth dividing their country among themselves, and that on the main land of Asia, he uses the term "isles" in speaking of their land, and any land may be termed an isle in the same sense.

In Zeph. 2: 11, the prophet says: "The Lord will be terrible unto them, for he will famish all the gods of the earth, and men shall worship him, every one from his place, even all the isles of the heathen." This passage shows that the term "isles" is used in reference to all the lands of the heathen in all parts of the earth, without reference as to the situation as to water surroundings.

Lands distant from Palestine, where the sea separated them from that land, are referred to by the prophets as isles of the sea. "Wherefore, glorify ye the Lord in the fires [valleys], even the name of the Lord God of Israel in the isles of the sea" (Isaiah 24: 15).

The promises made to Israel that are scattered abroad on the isles of the sea are mentioned by Isaiah in part, and I refer now to his words, quoted in the Book of Mormon (1 Nephi 21: 1): "Hearken, O ye house of Israel, all ye that are broken off and are driven out, because of the wickedness of the pastors of my people; yea, all ye that are broken off that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name." (See also Isaiah 49: 1).

"The words of Zenos, which he spake concerning the three days of darkness, which should be a sign given of his (Christ's) death, unto those who should inhabit the isles of the sea; more especially given unto those who were of the house of Israel: * * * And the rocks of the earth must rend; and because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by the Spirit of God to exclaim, The God of nature suffers" (1 Nephi 19: 10, 12).

Did the three days of darkness come upon the face of this land? If so, is not this one of the isles of the sea referred to, which would be inhabited by some of the house of Israel? We find that this land was inhabited by Israel at the time of the crucifixion, and the three days of darkness came upon this land, also great destruction. Hence, Zenos refers to this land of America in his "isles of the sea," where the "sign" should be given.

I think it is admitted on all sides that there is no recorded changes of this land from the days of Jared to the time of the great separation at Christ's death. If anything of the kind had occurred to the knowledge of historians of that day, they would, in all probability, have left the same on record. The Jaredite historians refer to this land as the promised land, from which we infer unity and not separation.

In the days of Heth, a king of the Jaredites, poisonous ser-

pents drove the flocks of that people through the narrow neck of land into the land known as Zarahemla; later, from this north country. Clearly showing that the land of North and South America was at that time joined by the narrow neck of land. The flocks of the Jaredites could not pass a strait connecting the sea and the ocean, if one existed at that time. The people of Mulek landed first in the north land, and subsequently moved southward into the land of Zarahemla, and no mention is made of any water which they crossed in that journey. The prophet Nephi includes North America in the term, "this land," in speaking of the mighty nation of the Gentiles which should be raised up on the American continent, because it is on the north land where the nation is; and he was in South America (I Nephi 22:7). The expedition from the land of Nephi sent by King Limhi to find Zarahemla, passed far into North America, and returned, but they evidently found no water to cross in their track, as no mention is made of any.

This company of men traveled from the land of their fathers' first inheritance—the land of Nephi, and returned there, and therefore no strait of water separated the land of Nephi from Zarahemla, or some mention would have been made of the same. Not only in the travels of this company, but in all of the movements of the peoples of the Nephite and Lamanite nations, from Nephi to Zarahemla, and *vice versa*, no mention is made of any water to be crossed, and I think it is impossible that these lands could have been thus separated. Jacob was in the land of Nephi when he made the statement above quoted, and hence could not have referred to any portion, but to the whole land, of North and South America, as an isle of the sea. He knew of Zenos' prophecy, and of Nephi's vision in which he saw the three days of darkness being on the land, and hence it is only a proper conclusion that this "promised land" was on an "isle of the sea." I do not think that anyone will contend that Jacob had traveled over the land sufficiently to know, from that source, the shape and extent of the country, but that he based his remark upon those things I have referred to, or made the same under the inspiration of the Spirit of God.

Mormon says: "The land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward" (Alma 22:32).

This remark was made describing conditions as they were before the great storm and upheavals, at the time of the Savior's death. This is the same condition that exists today, as the lands of Nephi and Zarahemla comprised the land south, or South America. This is one of the great evidences, that the land north and south were joined by the narrow neck or isthmus, as is the case today, which the Book of Mormon affords.

It will not do to say that at the time of Zenos' prophecies, and when Nephi received his vision, that this country of North and South America was broken into small or large islands, and subsequently connected by the disturbances at the time of the Savior's crucifixion, because there is no evidence on which to base the statement; but, on the contrary, much to support the opposite contention of unity. "Isles of the sea," in prophetic language, simply means, "countries of the sea." Modern geographical terms do not fully explain terms used by prophets and historians thousands of years ago, even after the translation into English of those terms, but they must be understood in the sense in which they were used at that time.

The continents of Europe, Asia and Africa constitute the main land on the earth, and all other lands, in the light of prophecy, are "isles," or countries of the sea.

The small islands near the land of North and South America no doubt constituted part of the isles referred to by Zenos, and no doubt some of the isles of the Pacific were included also.

REMARKS ON THE FOREGOING ARTICLE.

BY ELDER B. H. ROBERTS.

The ascertainment of truth, not the maintenance of personal opinions, I take it, is the attitude of every true student and teacher. This principle I have endeavored to make my guide in all research; and have sought to avoid the pride of opinion which would tempt one at times, to be slow to accept the truth when discovered, because contrary to views already entertained. There-

fore, while not accepting everything set forth in the preceding paper, nor taking time to comment on minor points, I desire to say that the writer of it has contributed a very important idea concerning "Jacob's Isle," and one which will call for a modification of the views set forth in chapter XI of our present Manual, on that subject. By further research, after reading the preceding article, I discovered that the Jews in their scriptures speak of isles in three senses:

"First," (following Kitto) "that of dry land in opposition to water, as, 'I will make the rivers islands' (Isaiah 42: 15), i. e., dry up the rivers, converting their courses into land. In Isaiah 20: 6, the isle of Ashdod means the country, [i. e. of Ashdod] and is so rendered in the margin. In Isaiah 23: 2, 6, 'the isle,' means the country of Tyre, and in Ezekiel 27: 6, 7, that of Chittim and Elisha. See also Job 22: 30.

"Second, it is used both in Hebrew and English, according to its geographical meaning; for a country surrounded by water, as in Jeremiah 47: 4, 'the isle (margin) of Caphtor,' which is probably that of Cyprus. 'The isles of the sea' (Esther 10: 1), are evidently put in opposition to 'the land,' or continent. In Psalm 97: 1, 'the multitude of the isles' seem distinguished from the earth or continents, and are evidently added to complete the description of the whole world.

"Third: *The word is used by the Hebrews to designate all those countries divided from them by the sea.* In Isaiah 11: 11, after an enumeration of countries lying on their own continent, the words, 'and the islands of the sea,' are added in order to comprehend those situated beyond the ocean. The following are additional instances of this usage of the word, which is of very frequent occurrence: Isaiah 42: 10; 59: 18; 66: 19; Jeremiah 25: 22; Ezekiel 27: 3, 15; Zephaniah 2: 11. It is also observed by Sir Isaac Newton (commenting on Daniel, p. 276), '*By the earth the Jews understood the great continent of Asia and Africa, to which they had access by land; and by the isles of the sea they understood the places to which they sailed by sea, particularly all Europe.*'"

Substantially the same views as the foregoing are maintained in Smith's Dictionary of the Bible (Hackett's edition), art. "Isle."

It is this third sense in which the Hebrews used the term

"isle," "isles," or "isles of the sea," that is contended for by Mr. Mansfield. And while the Jews at times used the term as we use it in English, meaning a small division of land surrounded by water, it is a fact that it was frequently used in this latter sense, viz., as referring to all those lands distant from Jerusalem, that had to be reached by crossing the sea, without reference to their being either islands or continents, as we understand the terms; that is the literary sense or use of the word among the Jews. And if it was in this literary sense rather than in the physical one that Jacob used it—and it must be conceded that that is most likely,—then it would relieve us of the necessity of maintaining that the Nephites, in the days of Jacob, occupied an island; that is, a small body of land—as contrasted with a continent—surrounded by water. And such, I believe, is the reasonable conclusion to arrive at, and one that may reasonably be accepted, instead of the views on that head set forth in our Manual, chapter XI. This would reduce the value of chapter XI to being merely a valuable collection of the accounts of those mighty cataclysms, in various parts of the earth, that would make it easy to believe that such cataclysms as are described in the Book of Mormon are not only possible but probable.

CIGARETTES AND CRIME.

Magistrate Crane, of Harlem, New York, police court, recently declared against cigarettes in most vigorous language. Here are some of his sayings, which have great weight because of his long experience with crime:

"Every cigarette means a dream of some future crime.

"The first cigarette a boy or man smokes is the first step in a future criminal career.

"Cigarettes mean death before it is due."

Of everybody arraigned before him, irrespective of the charge, he inquired: "Do you smoke cigarettes?" If the prisoner admitted that he did, he was lectured, and if he said "No," the magistrate compelled him to hold up his hands that his fingers might be examined for nicotine stains.

TALKS TO YOUNG MEN.

IV.—RUTS.

The changes which break up at intervals the prosperity of men, are advertisements of a nature whose law is growth.—Emerson.

When I was a boy, it was my privilege to haul wood from the canyons. Father was too apprehensive to send so young a boy alone, so he went along. The hills were steep, and often the roads were temporary ones formed by our wagon and others, in their abrupt descent from the summits to the valley below. The lower wheels dug down into the loose earth, making a deep depression, or rut; for safety, we always sat on the upper side of the load, prepared to jump, in case it should appear that the load, getting top-heavy, might topple over. We used an improvised brake, made of soft, green quaking-asp, and suspended in front of the hind wheels from logs on either side of the wagon. On the right side of the brake was the brake pole, so fixed that by attaching a rope to its upper end, by means of a pulley one of us could hold the wagon in check. I generally drove the mules, while father, seated at the rear, guided the brake, holding the load from the animals' heels. One day we were going down a sidling, steep grade, in this order, with a heavy load. As we were on the steepest part of the hill, one end of the brake dropped, thus disabling it. The load plunged suddenly onto the mules. The speed was uncomfortably accelerated. Father yelled, in his commanding way, "Steer the animals up the side hill, you chump!" Tugging at the lines with all my strength without success, I turned and cried out: "I can't; we're in a rut."

We jumped from the load, and about the time we were up and

around, the mules, wagon and wood, landed in a mixed bunch at the foot of the hill.

A friend of mine had a similar experience last summer. He is a proud horseman, and also takes great pride in Jerseys, notwithstanding he has had two narrow escapes, within the past few months, from being trampled to death by vicious, well-fed bulls. Animals, let it be said in passing, like men, are apt to become vicious when they are too well provided for. It may be that my friend's Jerseys cost him more than he gets out of them. But all this is neither here nor there, as far as this anecdote goes. He invited me to ride behind his fine bay, in his sparkling new buggy; and since such an invitation is rare, in my experience, I readily accepted. We enjoyed a refreshing ride up one of the beautiful canyon roads near his place, turning up one of the side canyons for a change. All went well until we were returning from our side trip down a steep incline ending in the main-traveled road. As we were half way down, one of those infernal automobiles came puffing along said road, and upon sight of it, his horse decided to go faster. By quick mathematical calculation, I could see that unless the horse was suddenly turned out of his course, he would reach the intersection at the precise moment the automobile was due. I hurriedly suggested that he turn the horse; but just as I jumped, I heard him say: "I can't; the wheels 're in a rut." The buggy was sent for another day, and the motor of the automobile was disabled. Fortunately, a passing doctor made the riders quite comfortable.

There can be enlargement, and the man of today scarcely recognizes the man of yesterday. And such should be the outward biography of man in time, a putting off of dead circumstances day by day, as he renews his raiment day by day.—Emerson.

Going back to when I was a boy, I remember two young men who hauled lumber to the city from a local mill situated far back in the hills. That was before it was forbidden to cut timber on government land. Helmer, one of the young men, was the champion hauler, faithful as a man could be; up early and late; he fed his horses well, and made big money for his employer; and, besides, satisfied himself, at his business. Everybody praised him. He made more

trips in a given time than anyone else, was prompt, exact, and a model, in every way. I remember how I envied him, as he sat on his great load, when he passed by, as the music of his loaded wagon greeted my ears in the field where fate seemed to have doomed me to the simple and tame task of curing hay.

One day it was noised about that another young man, Bulwer by name, a lucky-go-easy from a neighboring village, had been hired to haul lumber, and would compete with Helmer. This man had been put on the road out of some person's charitable recommendation, at a reduced salary. He made three or four trips, and then one day he laid over at the mill, apparently to rest. He was already beaten by his companion teamster, who shook his head, saying, "That chap, Bulwer, will be laid off for good. Too bad, for he is a good, considerate fellow." But when Bulwer went to town next time, after having unloaded, he went directly into the team-owner's city office, and confidentially told his employer that he had learned that the mill boss was about to let a contract to one person for hauling all the products of the mills to the city. Here was a good business opportunity. Would he take advantage of it? If not, Bulwer would take it himself. The snap was accepted. Bulwer multiplied his own salary, and doubled the team-owner's profits. Later they entered partnership in selling the lumber, also, and both made handsome additional profits. But Helmer continued hauling, and even Bulwer acknowledged that he had no match in this line. Bulwer now owns three or four saw-mills, and several townships of timber in a neighboring state, with everything to match. He has dollars invested in nearly every financial and manufacturing enterprise in his native city, with bank and railroad stocks to spare.

But Helmer is still hauling. To be sure he has no lumber to haul, but he gets jobs in other lines, and he does faithful work, too, although he isn't what he used to be thirty years ago. His wife often wonders why Helmer don't do something different when so many chances lie around. Nobody has answered her, although one day a neighbor came very near to solving the question when he said: "He seems to have got into a rut."

The penetrating young man who has read thus far will have observed what a mental and physical disadvantage it is to get into

ruts. And we are all in danger of getting into them. It is so easy: you don't have to think or steer. In fact, you can't; and then it's such easy, pleasant traveling! You have noticed, too, that they generally lead down hill, but that the end is invariably discouraging. Look around you and see if any of your friends are in ruts: that farmer, that workman, that bookkeeper, that teacher, or professor! Are you slipping gently into a rut yourself? If so, be warned in time; for of all laughable things, see how faithfully those who are in, stay!

NEED OF RELIGIOUS ENLIGHTENMENT.

In regard to religious knowledge, even men in the civilized world are exceedingly ignorant, although most of the people call themselves Christians. As a consequence, it is necessary that the true principles of salvation shall be preached to them by the Latter-day Saints, as well as to the whole world of mankind in general.

The more knowledge a person possesses, the more power and influence he can exercise. That "knowledge is power" is not alone true in temporal affairs, but certainly also in spiritual; and the power of knowledge extends into eternity. Knowledge is power in religious and spiritual affairs, as well as in scientific and temporal. The Bible teaches us that to know God and Jesus Christ whom he has sent is eternal life. Consequently, a man must be in possession of a knowledge of the attributes of God, and of the mission of Jesus Christ, before he can gain eternal life, or a salvation and exaltation in the kingdom of God. The Prophet Joseph Smith also declares this doctrine, saying that men cannot be saved in ignorance. Men may claim that if they are members of one of the many sectarian Christian churches that they have enough knowledge of God and of Christ, but in most cases their knowledge is very limited, and many of them are very indifferent. They likely serve God with their lips, but their hearts are, as a rule, far from him. They may pray enough, but do not act enough, or, as has been said, pray too much on Sundays and too little on week days. To change all this, and enlighten the world in the true knowledge of God, is the great work in which the Latter-day Saints are engaged.—*N. F. Green.*

THE CHURCH AND KINGDOM OF GOD.

BY THE FIRST PRESIDENCY OF THE CHURCH, IN THE CHRISTMAS
"DESERET NEWS."

The Christmas season brings to mind the mission and teachings of that Divine man whose birth into the world is now commemorated. His forerunner proclaimed, concerning his advent, "The kingdom of heaven is at hand!" The enemies of Christ and his cause declared this to be treason against imperial Rome. And the cruel death to which the Messiah was put followed the accusation. Yet the kingdom that was announced by the Baptist and the Nazarene, was in no sense inimical to any earthly government, but tended to make its adherents better citizens and more useful to the state because of their attachment to the Church and Kingdom of God. They were to "render unto Cæsar the things that were Cæsar's" while they "rendered unto God the things that were God's."

It is the same in the restoration of the church and kingdom in the latter days, preceding the second advent of the world's Redeemer. It is again announced that "the kingdom of heaven is at hand," and, as a preparatory work, the Church of Jesus Christ of Latter-day Saints has been organized, by Divine authority and commandment. And history repeats itself in the old cry of "treason" and the "Mormon" organization is *imperium in imperio*. Yet it does not attempt to exercise the powers of a secular government, but its influence and effects are to strengthen and promote fidelity to the law, and loyalty to the nation, where its followers reside.

The phrase "church and kingdom" is frequently used by

speakers and writers in reference to the system called "Mormonism." It is solely an ecclesiastical organization. It is separate and distinct from the state. It does not interfere with any earthly government. Its members, however, are also citizens, entitled to the same rights and privileges as other persons who are not of their faith. Its officers are not deprived of anything appertaining to citizenship in consequence of their ecclesiastical calling. Their duty to God is not incompatible with their duty to their country; on the contrary, the former implies and emphasizes the latter.

The religion of the Latter-day Saints relates to present conduct as well as future happiness. It influences its votaries in everything that effects human character. It is for the body as well as for the spirit. It teaches people how to live and act in this world that they may be prepared for the realities of the world to come. The Church, therefore, instructs in things temporal as well as things spiritual, so far as they relate to the Church, its properties and institutions and the association of its adherents. But it does not infringe upon the liberty of the individual or encroach upon the domain of the state. The free agency of man is a fundamental principle which, according to the tenets of the Church, even God himself does not suppress. Therefore the Church does not dictate a member's business, his politics or his personal affairs. It never tells a citizen what occupation he shall follow, whom he shall vote for, or with which party he shall affiliate.

In the case of such Church officers as are expected to devote their time and talents constantly in its service, and upon whom it depends for the prompt performance of such obligations, it requires that they shall, before entering into secular pursuits that would prevent them from attending to their Church duties, first acquaint their presiding officers with their desires, and obtain permission to carry out their intentions, in order that no confusion or failure in the order and work of the Church may be occasioned thereby. This requirement necessarily extends to the acceptance of political office, but not to the choice of party or the liberty to engage in such political or other activity as would not interfere with the services due to the Church. Every officer as well as member of the Church is entirely free as to political opinion and

action, and may resign any position that is in restraint of perfect liberty.

The early settlement of Utah by the Latter-day Saints or "Mormons" was the result of persecution and hostility to their religion. The Church leaders were the pioneers in this colonization. They directed the movement and the work of founding and building cities and industries, for the formation of a new commonwealth. When the Territory was organized by Congress, they were placed in public office as the logical and fitting incumbents. The President of the Church, the leading pioneer, was appointed Governor by the President and Senate of the United States. Other prominent Church leaders received civil appointments, and the most active Church officials, being engaged also in promoting secular improvements, were elected to territorial and civil positions. This condition of affairs fostered the notion that "Mormonism" united church and state. The unanimity that prevailed in the choice of these public servants, while the people of Utah were practically of one faith and party, further favored the impression abroad that they voted as they were required by the Church. But the ecclesiastical and political systems were kept distinct, and their affairs were separately conducted and maintained.

It does not follow, because a man who is elected to a national, state, or municipal office, is also a minister of religion, that a union is formed between church and state. And if there is anything of that nature in the case of an ecclesiast in one of the orthodox churches holding a political office, it is different with the officials of the "Mormon" Church, who, as a rule, follow secular pursuits for their livelihood, and engage in business like other citizens. They do not form a separate class even among their co-religionists, but the priesthood of the "Mormon" Church, is held by the large majority of its male members. And the Church exacts no special duty from any person who is elected to a political office, nor imposes upon him any requirements that conflict with those of his secular oath or obligation. It interposes nothing between him and his full fidelity to the government which he is elected to serve.

There is no such thing as "the oath of an Apostle," or "the

oath of an Elder," or of any other office in the "Mormon" Church. Nor is any person belonging to it required to take an oath, obligation, covenant or agreement against or to the injury of any government under the sun. All statements to the contrary are mistakes or wilful untruths. The Church and kingdom of God promotes obedience to the laws of the land, and recognizes the national constitution as of Divine origin, in that it was framed by wise men, raised up by the Almighty for that very purpose. Its principles are to be upheld, and the authority it confers is to be respected and sustained by every Latter-day Saint. This has been taught in the Church from the beginning, in public and in private, and is established as one of its "Articles of Faith." Such statutes as at any time were resisted by "Mormons" were opposed because they were believed to be contrary to the constitution, and were tested in the manner provided in that sacred instrument. The result has been acquiesced in, at the cost of much humiliation and suffering to many individuals.

The Bible, which is one of the written standards of the "Mormon" Church, teems with predictions and promises of the establishment of Divine rule on the earth; of the advent of a reign of righteousness extending over all the face of the globe. Christ is to be king, and all nations and peoples are to serve and obey him. That is to be the kingdom of God in very deed. The Church of Jesus Christ of Latter-day Saints is set up preparatory to that kingdom. Its gospel is the "gospel of the kingdom." Its principles, ordinances, authority and gifts, are of heavenly origin. It is, therefore, the spiritual "Kingdom of heaven," bearing within it the influence and power that are to open the way for the fulfillment of the prophecies concerning the universal dominion of the Son of God. Church members are commanded by Divine revelation, to "be subject unto the powers that be, until he comes whose right it is to reign." They are thus enjoined by the same authority: "Let no man break the laws of the land, for he that obeys the laws of God hath no need to break the laws of the land." The twelfth article of faith, taught to children in the Sunday schools, to the young people of both sexes in the Mutual Improvement Associations, and to all communicants in the Church is: "We believe in

being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

The courts of the Church are entirely ecclesiastical. They adjudicate between Church members in matters of dispute, and in the promotion of Church discipline. Litigation among them is deprecated, and it is deemed wrong for brother to go to law against brother. But no penalty is enforced other than disfellow-shipment, or excommunication as the extreme punishment. The courts of law are recognized in their secular capacity, and their decisions are honored and observed.

Sermons, dissertations and arguments, by preachers and writers in the Church, concerning the kingdom of God that is to be, are not to be understood as relating to the present. If they are so presented as to convey the idea that the dominion to come is to be exercised now, the claim is incorrect, no matter by whom set forth, because it is in direct conflict with Divine revelation to the Church. Such opinions do not weigh at all when placed in the scales against the word and command of Almighty God.

The Church and kingdom of God does not use any compulsion over the souls of men. Nor does it claim any right so to do. The priesthood which it bears is Divine authority to administer in behalf of Deity, in the truths and ordinances of salvation. Those who hold it are warned against seeking to exercise unrighteous dominion, and instructed that it can only be maintained "by persuasion, by longsuffering, by gentleness and meekness and by love unfeigned." The presiding authorities therein regulate the affairs of the Church by "common consent," and their jurisdiction is within, and not without, its ecclesiastical limits. Every member of the organization in every place is absolutely free as a citizen, and is not restrained of any liberty enjoyed by non-members.

The attitude of this Church toward other religious societies is thus clearly set forth in the eleventh article of our faith: "We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may." In this spirit, we act toward all the nations and kingdoms of the world. We have no quarrel with any of them. In proclaiming "the kingdom of heaven's at hand," we have the most intense and fervent

convictions of our mission and calling, and intend to stand by them under all circumstances and conditions. But we do not and will not attempt to force them upon others, or to control or dominate any of their affairs, individual or national. We regard all people as the children of the Eternal Father, and therefore as our brothers and sisters. We seek their welfare, we endeavor to enlighten them, we desire their happiness, progress and salvation. We abhor tyranny, we resent oppression, but we do not believe in retaliation for real or supposed injuries. We seek to enjoy and exercise the spirit that inspired the world's Redeemer who, we believe, will eventually be its king. And with that feeling, we proclaim that the motto of this Church and kingdom of the latter days on this Christmas day in the year of our Lord 1903, is, as of old, "Peace on earth, good will to man!"

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,

First Presidency of the Church of Jesus Christ of Latter-day Saints.

DO IT WELL.

"One of the main maxims that my father impressed upon me in childhood," writes a successful and faithful man, "was this one: 'Whatever is worth doing at all, is worth doing well.'" It is sad to see the half-hearted way in which some boys go about their business; it makes one long to take the tools out of their hands and do the work for them. Then there are others who only think of getting done, without caring how; their work is scamped and unsatisfactory. They forget the Master's words, "He that is faithful in the least, is faithful also in much." Since there is nothing too small to be done to the glory of God, surely we should not think it too much trouble to do our work in such a manner as to gain his approval.

PUBLIC WORKERS.

JOHN SHARP.

It may be said safely that at no time has there been a man in the Church public works possessing more pronounced business ability, and having more practical capacity, than John Sharp. He was foremost among the leaders in business and public enterprise in Utah for years; and, though he was the first Bishop of the Twentieth ward, Salt Lake City, serving in that office for more than three decades, he will always be remembered more as a practical business leader, than as a guide in ecclesiastical affairs.

John Sharp was born in Devon Iron Works, Scotland, November 8, 1820, and was twenty-eight years of age when he came to America. In early years, he spent his time in the coal mines of Scotland, being sent into the earth on mining business, at the age of eight years. When "Mormonism" found him, in 1847, he was still engaged in coal mining in Clackmannanshire, the gospel being presented to him by Elder William Gibson, an able disputant and orator, and one of the first Scottish Elders sent out to preach. He converted the three Sharp brothers who thereupon left their native land and came to America, in 1848. Landing in New Orleans, they journeyed up the great river to St. Louis, where they remained until 1850, in the spring of which year they took up their march to Utah, arriving in the valley on August 28.

For this reason, and further because of the business and ecclesiastical sphere which he filled so early and for so many years, John Sharp properly may be classed as one of the founders of our commonwealth. As if the old employment still held charms for him, he went to work in the Church stone quarries immediately upon his arrival in Utah. Here he shaped and dug stone for

the old tabernacle and tithing office. His abilities soon made him superintendent, and it was under his direction that the stone for the massive temple foundation, the great temple wall, and other public works was carved from the hills. With great difficulty, and almost insurmountable obstacles to overcome in transportation, the huge blocks of granite were nevertheless carried by ox teams, eighteen miles from the quarries to the temple block. Aside from the hauling, it was no indifferent task to control and make advantageous use of the labor, since it was mostly unskilled, and was offered as tithing. It required a master spirit, and such a one was John Sharp.

When, in 1864, Superintendent of Public Works Daniel H. Wells was called on a mission to England, Bishop Sharp was appointed assistant superintendent, and became acting superintendent until the former's return. When the Union Pacific railway was built in 1868-9, he became a sub-contractor, under President Brigham Young, in the building of the heavy stone work of the bridge abutments, and the cutting of the tunnels, on the Weber. They employed five or six hundred men, their contract amounting to about one million dollars. A second contract amounting to \$100,000, was also completed by Sharp and Young, contractors. In the settlement of these contracts, President Young, through Bishop Sharp's aid, obtained about \$600,000 worth of iron and rolling stock, and it was with this beginning that the Utah Central railroad between Ogden and Salt Lake was constructed. In 1871, Bishop Sharp was made the superintendent of this road, Joseph A. Young and Feramor Little having held the position before him. He was made both president and superintendent in 1873. When the Utah Southern railway, from Salt Lake City south, was organized, in 1870, he was elected its vice-president, went east as the purchasing agent, and soon became extensively associated with the Union Pacific directors, being finally elected one of them, and holding that office until his death, December 23, 1891.

John Sharp was ordained Bishop in 1854, by President Brigham Young, and was set apart to preside over the Twentieth ward which, up to that time, had been coupled with the Eighteenth ward under Bishop Lorenzo D. Young. He was, therefore, its first Bishop, and its practical founder; his labors gave it the reputation

of being one of the most liberal and intellectual wards in the Church.

The portrait which the ERA prints of Bishop Sharp clearly advertises the power and the push of the man. The story of his life is a lesson in energy, progress, advancement. From a coal pit, in Scotland, to a president and superintendent of railroads, and a director in the Union Pacific of America, is a long, upward step, showing such brilliant progress as could be made only by energetic action and faithful, fearless work. From a mere miner, in a crowd to be governed, to the office of Bishop to supervise and control the people of a great ward, is a step no whit shorter nor less exalted. It teaches the lesson that to succeed one must struggle with circumstance, and overcome by faith and toil; that change, evolution, and action, secure mental and material progress; while, on the contrary, traveling self-satisfied in ruts, seeking sameness, and courting inaction, are conditions to be avoided.

LUCKY TED.

That was the nickname they called him by,—
The boys at his school,—and this was why:
He was bound to win from the start, they said:
It was always the way with Lucky Ted!

The earliest flowers in his garden grew;
The sums on his slate came soonest true;
He could sail a boat or throw a ball,
Or guess a riddle, the best of all.

You wondered what could his secret be,
But watch him awhile and you would see.
He thought it out till the thing was plain,
And then went at it with might and main.

Trusting but little to chance or guess,
He learned the letters that spell Success.
A ready hand and a thoughtful head—
So much for the "luck" of Lucky Ted!

—*Youth's Companion.*

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

The Far Eastern Question.

At this writing, January 15, it looks not at all likely that Russia and Japan will come to blows. Behind both of these countries stand France and England. England and Japan are under treaty obligations to each other—so are France and Russia. If Japan won in a naval engagement, she might perhaps possess Corea, and there is a possibility that if the movement “at arms” was a rapid one, she could force Russia out of Manchuria. If, however, on the other hand, Japan were unsuccessful in a short, early, naval engagement, her island empire would be in jeopardy. England would not permit Russia to absorb Japan nor even to weaken too greatly her war powers; and France, in the event of coalition between England and Japan, would be compelled to take sides with Russia, even though at this time England and France are approaching a very friendly attitude towards each other. France has urged Russia to pursue a peaceful policy, and England has informed the Czar that she does not consider Japan’s requests at all unreasonable. Under these circumstances, Russia cannot maintain a rigid determination to have her own way. The trouble is chiefly over the question as to whether there shall be a neutral zone in the northern third part of Corea. Japan demands that Corea be regarded as within her political sphere of influence. The Russian power of absorption is so much more rapid in the East, at the present time, than that of any other European nation, (and, indeed, it is more rapid than all the other nations of Europe and Japan combined), that neutrality in the northern third of Corea to day would mean practically

Russian absorption tomorrow. The trouble is that the great powers do not take seriously any promise that Russia makes, as she was to have vacated Manchuria on the eighth of last October. Ever since then, Russia has been pouring troops into Manchuria, as fast as she could, pretending all the time that China is to blame for her continued occupation of that Chinese province. Both Russia and Japan have not been slow to send their compliments to the people of the United States, and assure us that both of them are acting in our interest and behalf.

We have made a treaty with China, granting us free ports for our merchandise, at Mukden and Antung. There is no difficulty about getting our goods into the country, but the railroads there are in the hands of the Russians, and reports already come that our merchants are subjected to so many petty, trivial, and exasperating annoyances, that they are withdrawing their commercial enterprises altogether from Manchuria. It may be safely said that hereafter Manchuria will be to us, in a commercial way, nothing more than any other Russian province. A few years ago, we enjoyed sixty per cent of its foreign trade; a year or two hence, we shall not probably enjoy six per cent. But it is not worth fighting for. However, there are in this country those who will lay it up against Russia, and the time-honored sentiment of friendship, existing between the United States and the Czar, will have undergone a great change. Our interest and policy are more nearly akin to those of England and Japan, in oriental countries, than to those of any other nations. If war came, we should, perhaps, in a final settlement, demand a hearing, and perhaps fight if we did not get it. Whether there is an armed conflict in Asia between Japan and Russia, there is at least a commercial conflict now going on among the Russians, Germans, Japanese and English. In this commercial conflict, Russia is certainly at an advantage over all competitors. She is getting more out of China than all other nations combined, for the reason that she is putting more into China. The unhappy thought about it all is that even if Russia recedes and comes to an amicable settlement with Japan, the settlement can only be temporary. Russia will find one excuse or another to disregard, it, and will either worry Japan into a submissive attitude or

compel her to fight, in the end. Japan is anxious to fight now. The Japanese are an excitable people. The government has even found it necessary recently to suppress songs whose music and words were written to incite a hostile and militant feeling towards Russia. The Japanese government has, however, at its head, statesmen who compare very well in breadth of view with those of many of the leading European nations. Whatever we may think of Japanese judgment, in the display of so much hostile attitude towards Russia, we are compelled to admire her pluck.

The Panama Question.

As soon as possible after the revolution in Panama, our department of state succeeded in formulating a treaty with the new republic, and the new republic, through its provisional government, ratified that treaty as soon as it could be reached from the United States. With the ratification of the treaty by the United States, everything will have been done necessary to the opening of the work on the canal which is to cross the isthmus. The rapidity with which this country recognized the revolution in Panama, treated it as successful, and assumed protectorate over the new republic, gave rise to some criticism. For a while it was feared that the Democrats would vote solidly against the adoption of the treaty, which would have defeated it. However, some legislatures in Democratic states were in session, and they declared in favor of the treaty. In other states, governors in prominent political gatherings declared also in its favor. A considerable part of the Democratic press urged that the treaty be not rejected. It means more, perhaps, to the south, and the west, than it does to the north, and there is quite a strong and unanimous desire, on the part of the southern states, that the canal be therefore constructed as soon as possible. One or two Republicans, notably Mr. Hoar, demanded a full explanation from the President, in order that it might be known whether this country could be implicated in the Panama revolution. Did we encourage or abate it, or did we simply avail ourselves of an accomplished fact? A full and free statement was demanded from the President who sent to the Senate of the United States a

special document, giving a detailed history of the attitude of the United States, in its relationship both to Colombia and Panama. In that statement, the President emphatically denies any complicity, on our part, in the revolution of Panama, in the following direct and forceful statement:

I hesitate to refer to the injurious insinuations which have been made of complicity by this government in the revolutionary movement in Panama. They are as destitute of foundation as of propriety.

The only excuse for my mentioning them is the fear least unthinking persons might mistake for acquiescence the silence of mere self respect. I think proper to say, therefore, that no one connected with this government had any part in preparing, inciting, or encouraging the late revolution in the isthmus of Panama, and that, save from the reports of our military and naval officers given above, no one connected with this government had any previous knowledge of the revolution except such as was accessible to any person of ordinary intelligence who read the newspapers and keep up a current acquaintance with public affairs.

Shall we Rule the Seas?

Those who have watched the recent course of events must have frequently been impressed by the thought that our navy would, before many years, exceed in number of vessels and efficiency that of any nation of Europe. The increase of our navy will lead to the extension of our maritime commerce, and, indeed, the ocean seems to be the next great financial province which it will be the ambition of the United States to exploit, and in some measure control. The great Napoleon, in a prophetic way, foreshadowed our greatness, as a naval and maritime power, when he sold us Louisiana. He did so with the hope of thwarting the maritime supremacy of Great Britain. In view of recent events, his language is quite significant, and his words are here given that it may be seen how rapidly we are fulfilling his predictions. They are as follows:

The principles of a maritime supremacy are subversive of one of the most precious rights which nature, science and genius have given to men; the right to traverse the seas with the same freedom as the bird cleaves the air; to enjoy the wind, the waves, the climate, all the productions of the world; to draw together by hardy seamanship peoples separated since the creation, and to carry civilization into

countries a prey to ignorance and barbarism. That empire England wishes to usurp over all other nations . . . Should we leave commerce and navigation in possession of any one people, the globe will be subject to its arms and to its gold, which will take the place of armies.

To emancipate the nations from the commercial tyranny of England, it is necessary to counterpoise her by a maritime power which may one day become her rival, and that is the United States. The English aspire to dispose of all the wealth of the world. I shall be useful to the entire universe if I can prevent them from dominating America as they dominate Asia.

There are three reasons why we should be the foremost maritime power in the world: 1. The necessity for the transportation of our numerous products to the markets of the world. 2. Our supply of coal and iron has no parallel in any of the countries of Europe. 3. Our great inland lakes, and our long coast lines, excellently adapted for sea traffic, make it easy to educate trained sailors.

Deep down in the breasts of those who are now advocating an enlarged navy is the feeling that we must, before long, rule the seas. We are perhaps today the third naval power in the world, excelled only by Great Britain and France. We shall not long be in the rear of France, and we have wealth, population, and trade, to excel Great Britain, before many years.

Abyssinia.

Is Abyssinia the coming country? Is it to be the bone of future contention? Recently two agents of the American government have returned from that land, and are very enthusiastic over the opportunities for commerce between this country and Abyssinia, over whose destinies Menelik, the great warrior now presides. It is thought that this East African land would be a sort of Paradise for the various over-products of our factories. We have been in the habit of thinking Abyssinia was part of Dark Africa. The fact is, they are Christians of the Coptic sect. If the reports of their treatment of the Italian prisoners, captured at the time they defeated the Italians, be true, there is a good deal of the barbarian about them. However, England has been exploiting the country, and has constructed a railroad from Djibuti into the country, as far as Harrar. Harrar and the

capital, Addis Abbaba, are really the only two stable cities in the country which is made up largely of nomadic tribes. The capital itself, it is said, has a stable population of some 60,000 inhabitants, and a floating population of something like 50,000.

However, the Englishman has not gone to Abyssinia merely for his health. If he has built railroads, it is because there is business there. The English can open commerce in these out-of-the-way countries where other nations could not. England's merchant marine is so numerous that it touches every country that has any foreign commerce whatever. Abyssinia's chief port is also touched by the Austrians from Trieste, and by the Russians from Odessa. Germany, which always has a keen eye on all commercial prospects in Africa, has not thought it advisable yet to trouble Menelik's kingdom with her wares. The United States has practically no merchant marine for foreign trades, and all efforts on the part of this country to do business with Abyssinia are not likely to be fruitful in the immediate future. The English own the only railroad, and, if we have to depend on both the merchant marine and the railroads of other countries to get our wares to the Abyssinian markets, our trade is likely to fall short. Of course, the wants of the Abyssinians will grow. Now their chief demands are cotton, silk, woolen manufactures, and arms. In return for these things, they export coffee, gold, ivory and skins.

The interest awakened, of late, concerning the affairs in Abyssinia, make it worthy of some study, and students of current events may hunt up their encyclopedias, and books of travel, to learn what they can of this once historic land of Ethiopia.

Will he Lose his Chances for the Senate?

Somebody has been writing the New York *Sun*, declaring that monogamy is not working well in this country, and recommends New York State "to get ahead of a little band of 'Mormons' out in the heart of the Rocky Mountains, by setting to the rest of the Union the example of legalizing polygamy." The correspondent bases his recommendation upon a census report that out of 24,249,191 females, of fifteen years of age and over, in the United States, 7,566,530 were single. The *Sun* then gives the following

table of statistics, showing the total women in this country of certain ages, the number of them that are married, and the number single:

	Total.	Married.	Single.
20 to 24 years.....	3,710,436	1,726,296	1,913,552
25 to 29 years.....	3,205,898	2,209,357	882,875
30 to 34 years.....	2,654,718	2,071,698	441,409
35 to 44 years.....	4,339,166	3,451,375	481,668

It will be seen from the above table that the females in this country between 25 and 44 years of age number 10,199,782. That of these 1,805,952 are single. In other words, of that total number of marriageable women, more than one in every six are single, and the *Sun* declares that marriage is the most successful of human institutions, and that we are even doing better than other civilized nations of the earth. The table reveals an evil which forebodes no good for the future growth of the country; that is, the growing inclination to postpone marriage so late in life that the opportunities of bearing children become as small as possible.

Taking Church Census.

The recent religious discussions have led to a determination to ascertain what proportion of the people of the country attend church on the Sabbath day. New York has recently been undergoing a church enumeration to find out what per cent of the people in that great city go to church on Sunday. Two enumerations have been made, and the general results show that the proportion of church-goers is about twenty-five in the hundred. Among the various religious denominations that thus observe the Sabbath day, the Catholics stand highest; after them, the Episcopalians; and then various other Protestant denominations. This shows a very strong religious sentiment on its face, and yet it does not give a correct idea of the religious sentiment throughout the country.

There are several reasons why these statistics may be very misleading. In the first place, among the Protestant denominations, religion has come to be regarded largely as a code of morals; and people often go to church to listen to beautiful things said by some eminent speaker. Such church-goers are very apt to regard religion from the standpoint of art. Beautiful thoughts, beautifully expressed, on moral questions, constitute their chief interest in relig-

ious life; there may not enter into their feelings, much reverence for a divine being to whom they feel under any special obligations.

However, it is gratifying to learn that the people of this country are not devoid of interest in religious subjects. What the effects upon the masses of the higher criticism will be, it is difficult to say. The higher criticism denies the inspiration of the Holy Scriptures, and sets at naught the most cherished devotion that Christians have in the past maintained toward the Bible. The preachers, as a rule, throughout the country, are following the higher criticism, but it is doubtful whether they will succeed in taking the most of the people with them. There is a certain distinct and strong reaction against the higher criticism, by a number of able exponents of the scriptures, and it may be that the higher criticism is merely a passing wave, that will subside as other popular theories have subsided in the past.

It would be interesting to know what proportion of the Latter-day Saints is found in our places of worship on the Sabbath day. If we include the children who attend the Sabbath schools, it would certainly seem that more than twenty-five per cent of our people attend church on Sunday.

The Latest Sensation Over Emperor William.

Recently the Germans built a cathedral at Metz. On the facade of this cathedral, a statue of Daniel the Prophet was reproduced, and, upon unveiling, it was discovered to be a reproduction of Emperor William. Even the lines of the mustache, twirling upward, are quite distinct; the forehead of the potentate is true to life, and the features correspond in a very remarkable manner. There has been a great deal of gossip among people privately, and the unofficial newspapers have made ample mention of it. The socialists seem to be the most wrought up. One paper hinted that the Emperor had become a monomaniac. The paper was promptly suppressed; and the editors of several other socialist papers were punished for *lèse majesté*. The people throughout the country became so interested in this sculptured Daniel, that it grew to be of national importance. The statue was photographed, and the picture of it put on postal cards, but the postal cards were promptly suppressed by the government.

THRILLING EXPERIENCE AT SEA.

BY ELDER JOHN A. HENDRICKSON, PRESIDENT OF THE CHRISTIANIA
CONFERENCE, NORWAY.

Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.—(Psalms 42: 7, 8).

Let me tell the readers of the ERA of an incident in my experience which happened on the evening of November 29, 1903, as I was on a journey over the Baltic, from Stockholm to Finland. We had nearly passed over the Baltic and were well up towards the gulf of Finland, sailing on smoothly, and apparently securely, in the handsome steamer *Wellamo*. It was five o'clock in the afternoon, at which time, during this season, it is well-nigh dark. The steamer was built for accommodating about five hundred passengers, but had only fifty on board. We had just eaten dinner, and I had returned to my room to adjust my toilet. Every person on board seemed happy in the thought of reaching land within two hours, when suddenly, and without warning, the boat began making motions similar to those of an engine which has jumped its beaten track. Instinctively we all knew what had happened. Hidden rocks under the water had struck the vessel! In deep silence the passengers stood astounded, scarcely breathing, when suddenly the ship began turning, and then it dawned upon us that the trouble was perhaps more serious than we had anticipated. Everyone scamp-ered on deck, myself included, and we then saw that the ship was gradually going over. Darkness had settled down upon the waters; a strong wind was moaning in the rigging, and the snow descended with the gusts.

I returned to my state room, put on my fur coat, muffler, and other effects, and kneeling down offered a few words of prayer; then, clinging to the sides of the railing, I climbed on deck again. I met the fireman first, his face was black as Cain's. Breathless, I asked him if there was danger! I know not what he answered, but saw that he was buckling on his life preserver. On deck, there was all confusion! In answer to my prayer I had received an assurance that my life was safe, yet, notwithstanding, I experienced an uncomfortable feeling. Life protectors were called for, and, a bunch lying close beside me, I began handing them out as rapidly as I could to those who called. When all were provided, there was but one left, which was on the upper side of the boat, and that one was without the necessary strings; so it appeared that I would have none. Men and women, from the captain down, were well provided with cork-belts, and, indeed, appeared ready for a wet time.

Great excitement prevailed in the darkness. The scene was one never to be forgotten; but, in the midst of it all, I noticed that on an occasion of this kind many people believe in prayer; in fact, no one knows how many people believe in calling upon God, until they are caught in some such circumstance as this. Several women asked me to help them, I cannot say why they did so, unless it was that I was not loaded down with life protectors. I tried to calm them, and told them that we would be safe, but, at that time, it looked hopeless.

In about ten minutes, the boat was well over on its side. Tables and all other movable affairs were turned up-side down; the people were rushing hither and thither almost frantic! The boat then struck another rock, and could proceed no further. The captain shouted, "No danger!" but few there were who believed him. Women were weeping, men were yelling, and all on board hung close to the upper railing. The passengers waited thus for two hours in the darkness and storm, with their life preservers buckled on. An effort was made to lower the life boats, and they were lowered, but the wind was so fierce as to make their use unsafe. At one o'clock in the morning, the Lord favored us, and we were picked up by a passing boat, and at 3:30 landed in safety at Hango, Finland. Just before leaving the wreck, the storm ceased, and the

moon came out from the scurrying bars of clouds, shining brightly upon us as we sailed away from the old ship *Wellamo*, which now hung upon her side upon the treacherous rocks. Many thoughts entered my mind as to what might have been, and among the foremost of these was this one, The Lord protects the shipwrecked, when Saints or Elders are on board.

They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—(Psalms 107: 23-31).

THE DAWN OF TRUTH.

(*For the Improvement Era*).

BY T. E. CURTIS, SALT LAKE CITY.

Fountain-like, the morning breaks,
And scatters out her golden sprays;
Behold yon rocky, mountain peaks,
Like burning altars set ablaze.

Again from the eternal shore,
A wave of light rolls forth, and spills
Its flood of golden glory o'er
The summits of a thousand hills.

IMPROVEMENT ERA.

Across the great landscape of time,
O'er which successive ages hung,
The prophets saw this dawn sublime,
And of these mighty rockies sung.

They saw the listless world asleep
Down in the shadow of the vale;
They saw eternal judgment sweep
Across our Egypt and her Baal.

They saw the restless powers of earth,
Proud citadel, shrine, senate, crown,
Eternally, as at a breath,
With fearful clash of arms, go down.

Amid the dust of empires great,
A standard, glorious in the dawn,
Rose on the ruined walls of state,
And crumbling parliaments of man.

They saw, along the lighted way,
The federations of the world,
In whose eternal union lay
Its hostile flags forever furled.

Behold the tower of Zion, high
Above the hills! The morning throws
The glory of the flaming sky
Upon it, blushing like a rose.

A PECULIAR CUSTOM OF A PECULIAR PEOPLE.*

BY DON C. W. MUSSER.

Before starting to read this article, O reader, hear my confession. I am a "Mormon." I was born in what you facetiously term the City of the Saints, and was raised in the very shadow of the great temple. Since early childhood, I have attended divine service in that most unique and original structure, the tabernacle, and my ears have long been attuned to the inspiring harmonies that roll forth from its great organ and choir of half a thousand voices. It has been my fortune to travel as a missionary of the "Mormon" faith in Europe, Asia and Africa; and now that I have given you my antecedents, you will no doubt concede that I am in a position to know something of Utah's history, and of the inner life of her people, who, no matter what you think of their faith, found Utah a desert, bleak and barren, and converted it into smiling gardens.

I propose to tell you of a custom of my people, which I feel sure you will commend. It is in reference to their method of missionary work which is accomplishing more good for the "Mormons" as a church, and the world in general, than anything else I know of. In Germany every man who is physically able, becomes a trained soldier. None are exempt from this requirement of the nation; rich and poor alike must, upon attaining the proper age, enlist for a certain number of years, during which time they are trained physically and mentally in the art of warfare. As a con-

* This article was written for the San Francisco *Examiner*. It was rejected on account of its having, as that journal's editor said, too much religion.—M.

sequence of this training, Germany is a nation of soldiers, than whom there are none more perfectly drilled and capable in the world. In Utah nearly every male member of the "Mormon" Church, either has been, is, or is preparing to be, a missionary to various parts of our Union, or to foreign lands; and as this has been the case since the Church was first founded, Utah is a state of travelers than whom, taken as a whole, there are none brighter or of more varied experience in any other state of double its population in the world. Unlike the soldiers of Germany, the missionaries of Utah go without any compulsion and without any salary. They go of their own free will, without purse or scrip, as Paul and Peter and John did, trusting in Him who marks the sparrow's fall, and who clothes the lily, to provide the means and the way. Our Church has no salaried officials nor paid clergy, but every member thereof, male or female, feels more or less that the great responsibility of carrying on the work, to them grander and of more importance than anything else can be, rests upon their individual and collective shoulders; and in consequence of this united feeling, the Church is enabled to keep about fifteen hundred men in the missionary field.

For the most part these missionaries are boys between the ages of twenty and thirty, and they have been called from all the various walks of life. When they are at home, they may be found in the city marts buying and selling in the ordinary way; they may be found at the carpenter's bench or at the blacksmith's forge; in the office, the bank and counting house; on the farm, in the mine, on the frontiers blazing the path for future civilization, and making homes for themselves and children. They may be found in the public schools, in the universities and colleges, teaching others and pursuing the higher branches of education; in short, they can be found in every honorable profession and trade and calling, for industry, like faith and repentance, is their eternal battle cry.

When the call comes, and it does come some time in the early life of nearly every male member of the Church, everything else is dropped; business affairs are settled up, and if he is a married man, and is going to a part of the field where he will be so unsettled that he can't have his wife with him, he makes the necessary provisions for her to remain at home, and in due course of

time, he reports at headquarters to receive his parting instructions, and to be set apart for the labor. Perhaps he has been called from the plow to this high and noble work, and he reports with face and neck bronzed with the sun and weather, and his callous hands horned with honest labor, and his hair cut *a la* milk-pail and his pants high water, but what of that? he is going to work for the Master who will not look so closely to his external appearance, as to his heart; and those badges of toil and rustic home-life are after all more to be proud of than otherwise. Peter and the sons of Zebedee wore them even while associating with the Master, and certainly they will not debar him from taking part in what he considers to be the same glorious work.

With others, who will start about the same time, he receives his final instructions, which cover a wide range of subjects, and are calculated to guide him in his travels and labors while away from home. He is advised, while testifying to the divinity of "Mormonism," to never miss an opportunity of studying the grand and beautiful in everything that he comes in contact with. He is instructed to study the people where he labors, their conditions and government, and to gather information from every source possible, and that wherever he finds a truth or a virtue, to pick it up and wear it, for it is a part of the great cause he is sent out to represent.

Some night, shortly before the farmer boy leaves his green pastures and fields for his entirely new life, the village church, which, in small communities is the only hall available for any purpose, is the scene of the farewell ball or entertainment given in his honor. Startle not at the idea of having a ball in a church which has previously been set apart and dedicated to the worship of God, for I am sure if you could attend a genuine "Mormon" dance, as they are sometimes called, you would go away with a softer spot in your heart, and a better feeling for that people you have so misunderstood in the past. They find nothing incompatible with their ideas of true religion, in the innocent pleasure of dancing. In fact, like God's people of ancient times, they find this one way of rejoicing together, and of giving vent to their feelings of gratitude for blessings daily received. In early times, while pushing their handcarts across the plains, they frequently danced un-

der the light of the moon and stars, and around their camp fires, because their hearts were so full of praise, words could not express it, and they had to dance. And it has always been a custom with them, to give their departing missionaries a farewell, the memory of which will keep them company and cheer their hearts throughout their entire absence from home and friends, and in no way can this end be better accomplished than in a dance. All the missionary's neighbors and friends come to his farewell party; the girls in their sweetest smiles and their newest dresses, and the boys trudging along with great basket-loads of good things to eat, for at about eleven o'clock the dancing will stop, and then supper and speeches and congratulations will be in order. Fathers and mothers are there, old veterans in the cause, some of them who have traveled much, perhaps girdled the earth in their missionary labors, and the hours,—well there don't seem to be any hours, time flies so fast, and almost before the farmer boy knows it, his last two or three days at home are gone, and he is looking out of the car window, back at the fast receding forms of his dear ones; and for the first time he realizes that he is leaving all on earth that is dear, and is flying at the rate of thirty miles an hour, to a new world; a new condition of affairs, where everything will be a strange revelation to him. And as he goes on and on, hour after hour, and day after day, ever getting farther away from home, the most sublime spot on earth, he begins to realize the grave responsibilities that rest upon him, and every weak spot in his nature comes to the front to paralyze him if possible with the knowledge that of all people, he is one of the most unfitted for the position to which he has been called.

Perhaps his destination is London, or Berlin, Honolulu, Sydney or Constantinople; it doesn't matter though, for he is as far from home in one place as another, and in any place he is a stranger in a strange land, with a message people not only don't care to hear, but one which he cannot deliver without being considered either a knave or a fool, by the great majority of people in whose midst he is. He knows that he is not educated nor polished, still he expects to be called to stand before people who are,—perhaps ministers of the gospel, and who have made it a life study,—to give a reason for the hope within him. And not only does he expect

such times to come, but true to his idea of missionary work, and the way it should be carried on, he does his utmost to bring these times about. He travels without money, and has no fixed habitation, but stops wherever he can find people whose hearts he can touch with his message of love, and he is not averse to turning his hand to any kind of work to assist his host or hostess while they listen to his teachings; but, on the contrary, he likes to do it. But what are the results?

The farmer boy returns to his home in Utah, in two or three years, a man. He has gained an experience, an education which he never could have gained in any other way; he has rubbed up against a hard, rough world, until almost his last trace of rusticity has been worn away, and he returns polished. He has learned to suffer, and that alone is worth three years of any man's time. He has learned what it is to be humbled, to have his egotism and self-love stamped upon by the feet of strangers; and that in itself is more wholesome than a legacy of gold. He has learned how really insignificant a man without money or friends is among strangers, and what is best of all, he has had from two to four years in which every thought was a prayer to heaven for light, to the end of bettering the human race. In his suffering, he has learned the potency of prayer, and consistency has required him to live a life upon which God and angels could smile. And now he returns home, a man of considerable travel and experience, one who has learned that his native state is but a speck on the big earth, and his own people but a very small part of the human family. He is one of many thousands; each year sees larger numbers of boys sent out, and men welcomed home, and each year the Church membership is augmented by thousands of new converts.

ARE WE HONEST?

BY FRANCIS M. SHAFER, OF PATRIOT, INDIANA.

It has been said that the noblest work of God, is an honest man; but vast and wide is the true and literal meaning of that word, "honesty." It is a vital principle of character, the very "key note" to our condition in life's travels. A man may be honest with his neighbor, and be dishonest with himself. We even go so far as to play the role of thief, and rob ourselves of those things that tend to make us strong in character and manhood. In our mad rush to gather around us the temporal things of this world, we are often blinded, regarding the things that brighten, and broaden our intellect. If we were brought to a real sense of our position, we would no doubt understand more fully the importance of this life being a school where we are expected to prepare ourselves intellectually for a higher probation—a stepping stone to a higher life. May it not be possible, that each individual will be measured for a position in the next life by the amount of true and righteous intelligence he may have gained in this life. The Prophet Joseph Smith said that "the glory of God is intelligence." If that be true, then intelligence will measure us for our position in the kingdom of God.

The Apostle Paul said that he was not ashamed of the gospel, because it is the power of God unto salvation. So, through the true Gospel, we gain power, and we are told that knowledge is power. In order to wield an influence, or power, we must possess knowledge, gained through our own efforts, guided by the Spirit of God. I am confident that the Lord is displeased with an indolent and unfruitful mind. Mental laziness is an offense that is to be condemned with equal severity as physical laziness.

It is true that each person is surrounded by two powers, good

and evil. One encourages us in our efforts to build a strong and noble character; the other strives to destroy our power and influence for good, weakening every effort we set forth to gain a knowledge of true and noble principles.

Pleasures that momentarily gratify, are dangerous in the extreme, dangerous because they blind our eyes and dull our mental faculties to the nobler, grander, and more lasting things that are within our reach. It remains, then, for each individual to so conduct his life that he will merit the guiding influence of the Spirit of God, which, coupled with his own efforts, will make him wise unto salvation. The hidden mysteries of heaven will be gradually unfolded to the truly "*Honest*" soul—one who is striving, and thirsting for true knowledge.

The Savior said: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Our time is valuable, and I believe we must give an account for the time we spend in this probation, so let us be honest with ourselves, and cease to play the roll of a thief.

THE SACRED WILL TO DO GOOD.

The will to accomplish good is a divine attribute of the soul, and is the basic principle which governs all good actions. Associated with the will to do good is that heaven-born and noble quality—with its sphere of action as boundless as eternity—love. The will to do good evinces a broad, philanthropic spirit of devotion to high ideals, the manifestation of practical acts which contribute to the general happiness of humanity. Inclining to do good continually is to possess a heart void of guile, tender and compassionate to the repentant erring one, charitable to the unfortunate, and embodying the unlimited and divine graces of sterling virtue. When the human will is controlled by power divine, the mind is enriched with gems of rarest thought, and every impulse of our being is quickened with intelligence from on high. To do good while tabernacled within the narrow confines of earth-

life is commendable and praiseworthy, but how expansive will be our sphere of doing more good when we enter upon those religious activities consequent upon preaching the gospel of the Son of God to the spirits in prison, in the other world! Human conception fails to conceive of those sublime experiences of missionary life in that broad field of religious labor of love. The benign influence of the spirit of love will fill each breast, and joy will succeed joy as the honest-in-heart accept from the servants of God the gospel of emancipation and eternal life.

Blessed are they of good will, who enjoy the exalted privilege of becoming saviors upon Mount Zion in these last days, and to minister in a holy temple for the salvation and exaltation of their kindred dead. How grand is the performance of this noble mission! What mighty results follow the work engaged in! Our finite minds cannot grasp in its fulness the intensity of joy experienced by those administered for, and it seems to the writer that eternity alone can reveal it! GEORGE W. CROCHERON.

A PRAYER.

(For the Improvement Era.)

Look down on me, dear Savior, who rules in realms above,
And fill me with humility, with patience and with love;
Consider all my sufferings, oh thou who suffered most,
Who died for our salvation, that we might not be lost.
Raise thou me up from suffering, help me to do thy will,
Help me to serve thee ever, my mission to fulfil.
Oh, be thou ever near me, my constant Friend and Guide;
Help me to do thy bidding, and in thy ways abide.
I ask thee not for riches to canker and to gall;
I ask for strength to serve thee; for wisdom more than all.
I ask not strength to follow the paths of worldly pride,
But Virtue, Truth and Honor,—let these in me abide.
Despising worldly pleasure with boasted pomp and show,
I ask for heavenly treasures, to do, to be, to know.
To do my best to serve thee, to be a soldier true;
To know thy will concerning the course I should pursue.
Oh, let thy Holy Spirit be with me every hour,
To teach me all my duty; keep me from Satan's power.

ANNIE G. LAURITZEN.

EDITOR'S TABLE.

THE CAUSE FOR WORRY.

A young man writing to the ERA asks what truth there is in the arraignment of the Church and her authorities by the combination of sectarian priests known as the Ministerial Association. The short and pointed answer is that there is neither truth nor justification in what that body says.

The ministers pretend to be greatly exercised over statements made in a speech, reported in the newspapers, and recently delivered by Elder Abraham O. Woodruff. In his speech he is reported as having deprecated, among other things, the contemptible agitation which the ministers are carrying on against the Latter-day Saints. He is also said to have stated that they are the "hirelings," who, under a false cloak, stir up strife for the purpose of selfish gain, and at a loss to the people of Utah. They have done little or no spiritual or material work or good for themselves, at the same time have sought to prevent others from doing their duty in these lines. They have brought no capital to the state, own few or no houses, pay little or no taxes, and appear to have no interest except in agitation for ulterior motives.

To these and other truths of a like nature, the ministers have taken exception, and have passed resolutions, apparently for political effect, at which business they seem especially apt, calling upon the senators and the different religious denominations in our country to hear their cry, in order that they may understand "what Christian men and women have to put up with in Utah while standing up for the American flag and for Christian truth and righteousness."

It is these resolutions, printed in the public press, that con-

cern our correspondent. There are, doubtless, other young men who have read them, and whose minds are likewise troubled over these accusations, and whose inexperience causes them to ask, Are they true? Are we deceived?

A little thought would easily relieve their minds, and they would soon come to the same conclusion that many experienced members of the Church have long since arrived at; namely, that it is no uncommon thing for scoundrels to hide under the robe of virtue, and for traitors to prate of loyalty and patriotism, nor for infamous falsehood to dress in the cloak of truth.

So, when these ministers tell you that good people did not come to Utah to spend their money nor develop industries, until after the ministers had established American schools and churches and Christian homes,—thereby making the wholesome, social, educational atmosphere into which these good people were willing to come and bring their families,—you should be put on your guard, and look well under that royal word American, that good word Christian, and that robe of pretended social virtue, for wickedness, lies, and corruption. There were just as virtuous men and women in Utah, just as loyal Americans, homes as Christian, hearts as true, and social atmosphere as clear and invigorating, before a sectarian minister set foot in our settlements and cities as there have ever been since. Their presence made little difference, especially for good. The stirring up of strife and dissension by these gentlemen, their denunciation and persecution, all at the expense of other people's happiness, has not altered one whit the loyalty to country, to Christ, to family, to virtue and all truth, entertained by the Latter-day Saints.

Young men need not question this, or take any person's word for it. Go out into our cities and settlements, where these ministers have not established themselves, and compare the conditions there with the conditions that obtain in the cities and settlements where they live, and where their resolutions are formed, and their church bells greet the world, and decide for yourselves. The effect of their alleged great reforming powers is imperceptible.

When they tell you that the incendiary talk of the Latter-day Saints stirs up the hoodlums in our community to disturb the religious services of the Christian churches, one is inclined to declare

that they cover hypocrisy with lies. Every resident of Utah knows well that acts of hoodlumism are neither countenanced nor tolerated by our people; that as far as religious freedom is concerned, we grant all men the right to worship as they will, and protect them in that right. We have opened our tabernacles and meeting houses to all sects who have applied, and every young man is taught to respect all men in their rights and beliefs. Hoodlums are subject to the law of the land, and cannot be too severely punished to suit the Saints.

When they tell you that for twenty years prior to 1890, the only American graded schools among us were carried on under the supervision of ministers of Christian denominations, they proclaim a deceitful and malicious falsehood. They misuse American for anti-"Mormon." Your parents know that there were American schools among us, and many of them graded at that, during those twenty years; and they were not lacking for twenty years prior to the arrival of ministers in our midst. These schools were as good as pioneer conditions would permit, and compare very favorably with pioneer schools in Illinois, Missouri, and Iowa, and even Indiana; and they were American, too, in sentiment, language, conduct, textbooks, and loyalty.

They tell us that calling them "hirelings" comes with poor grace from an apostle who draws quite a salary, and "who represents a large group of Church officials who are supported by the compulsory tithing of the people;" and then go on to say that this charge is all the more out of place because we send out two thousand missionaries in different parts, "who sponge their living from Christian homes."

Every young man knows that tithing is not compulsory. If, in part, it is used for the bare support of those who devote their whole lives to the Church, it must be conceded that it is our own money, voluntarily contributed, and earned by hard and honest labor. We do not traduce a people or any person to get it; we do not act as hypocrites, but preach what we believe; we do not lie about our neighbors to create false sentiments and evil prejudice, to fill our coffers. Our missionaries make their sacrifice willingly, and they do not beg, but accept the gifts of honest men and women in the world, to whom they go out to declare the peaceful message of a

restored gospel, through the revelations of God to man. In fact, they mainly support themselves, out of their own or their friends' savings. They could not be hired to do this; they do it for the love of the cause; for which also the Saints pay their tithing voluntarily. They are willing to make such sacrifices for the truth as no Protestant minister was ever known even to entertain.

When senators and eastern friends are told that the reason the ministers own no land or other property in Utah, is because the apostles and Church leaders have taken it all, and that they, therefore, have no opportunity to obtain real estate, and shares in enterprises and various companies, and for that reason have no taxes to pay, no man will be misled by their malicious guile. Every resident of Utah knows that the stocks of every corporation formed here, in which Church people are interested, are on sale in the open market. There are still millions of acres of unappropriated government land in Utah; there are many deserts waiting for the touch of water to make them fruitful; reservoirs are still to be built; orchards and fields to be planted and cultivated; mines to be developed; industries to be established; homes, churches, settlements to be reared; in all these things we have only begun to touch the possibilities of our resources. Let the ministers, like the Latter-day Saints and their officers and missionaries, take off their coats, and, like the Saints, in connection with their spiritual labors, go to work. There is room for all in this great enterprise and state. Will they do it? No; they will continue to beg while the work is going on; and, after these things are done, they will live on the hard earnings of others, stirring up strife to create false sentiments and feelings in the hearts of the uninformed. They will not combine practical works with their religious theories, believing not in practical religion, and that the Christianity that is of value in this world is that which applies to our daily mortal lives as well as to our spiritual lives hereafter.

The Saints and their leaders have redeemed the waste places, founded Christian homes, churches, and schools; established industries—because of the very nature of their necessities. Why should they not be permitted to enjoy the fruits of their toil, and why be sneered at and condemned for their energy and enterprise, and especially by men who prove themselves to be hypocrites and liars,

who live on what others have produced? Are the Saints to be condemned because they have appropriated the land, paid for it by hard labor, cultivated and made the best out of it by their united strength, under the inspired direction of wise leaders? It will be noted that it is not the people who are complaining, for they have been assisted in many ways to better themselves by such leaders; but it is the ministers, who have no interest whatever, either in our material or spiritual advancement. And then again, are such leaders to be condemned because they have directed and led the way in these things? Had they not done so, whence would our enterprises, our temporal salvation, have come? Never by the help of sectarian ministers, that much is true, at least.

No; young man, you need not be troubled over ministerial accusations against this people, nor over what the people of the world say against us. I have no fears for the Church from these sources, but I confess I have fears when our young men begin to weaken, and to take sides against their fathers; to profess to think that the priesthood is selfish and self-seeking; to follow lies and accusations rather than plain truth; to join in derision against the leaders of the Saints, and to laugh when unfriendly editors and ministers hold them up to ridicule. I fear, when young men deny the truth and follow falsehood; when they become self-sufficient, unvirtuous, worldly and proud; when the sterling qualities of their fathers are derided by them; when they seek the plaudits of men of the world, rather than the kingdom of God and his righteousness.

There is no genuine truth in the arraignment of the Church and her officers by the ministers, but much to you, young men, in the way you look upon it, and in your acts and decisions. Especially, without careful consideration, should you pay no attention to the accusation of ministers, to whom with force the sentiment of Emerson applies: "We want men and women who shall renovate life and our social state, but we see that most natures are insolvent—cannot satisfy their own wants, have an ambition out of all proportion to their practical force, and so do lean and beg day and night continually."

I say that nothing can bring peace to our young men in this world save the triumph of the principles of truth which have been

revealed of God to the Latter-day Saints, for our doctrines are the practical precepts of the gospel of Jesus Christ, and to behold its triumph should be the overpowering ambition and desire of every righteous soul. This is spiritual salvation which includes the temporal. Seek to know the worth thereof, and let these men's ravings be put under your feet. Remember that "when a man lives with God his voice shall be as sweet as the murmur of the brook and the rustle of the corn." The Saints and their leaders strive diligently to this end.

JOSEPH F. SMITH.

NOTES.

This old earth needs the dew and the sunshine to make it do its best. But most of all it needs the kindly touches and the loving care of the man who thanks God every day that he lives on the farm.—*Farm Journal*.

"Self-help is the only help that will make strong, vigorous lives. Self-reliance is a great educator and early poverty a good teacher. Necessity has ever been the priceless spur which has called man out of himself and spurred him on to his goal. Grit is more than a match for almost any handicap. It overcomes obstacles and abolishes difficulties. It is the man who makes an opportunity and does not wait for it—the man who helps himself and does not wait to be helped,—that makes the strong thinker and vigorous operator. It is he who dares to be himself, and to work by his own programme, without imitating others, who wins."

"We often find that boys who have educated themselves in the country, almost without schooling or teachers, make the most vigorous thinkers. They may not be quite as polished or cultivated, in some ways, but they have something better than polish, and that is mental vigor, originality of method, and independence. They do not lean upon their schooling, or depend upon their diplomas; necessity has been their teacher, and they have been forced to act for themselves and be practical; they know little of theories, but they know what will work. They have gained power by solving their own problems. Such self-educated, self-made men carry weight in their communities, because they are men of power and think vigorously and strongly; they have learned to concentrate the mind."

IN LIGHTER MOOD.

Pleasant Old Gentleman—"Have you lived here all your life, my little man?"

Arthur (aged six)—"Not yet."—*Lippincott's Magazine*.

The beginning of an international misunderstanding, or the continuation of an old one, is contained in this dialogue from the Philadelphia *Public Ledger*:

"You can always tell an Englishman," said the Briton, proudly.

"Of course you can," replied the Yankee, "but it doesn't do any good."

A farmer living near Providence, Rhode Island, was driving home from that city, several weeks ago, when a nut came off the axle of his buggy.

He halted for repairs, and was in no little trouble. Finally an Italian laborer came along, and the farmer hailed him and asked him if he had a monkey wrench. The Italian was angry in an instant, and warmly replied:—

"What for you insulta me? I no keepa da monkey ranch. I keepa da sheep ranch."

A former Assistant Secretary of the Interior, who lives in Washington, is of the same name as a poet who writes and lives in Pennsylvania.

The ex-official has a letter he received, a time ago, which he considers the most remarkable epistle he ever read. The writer confounded him with the poet and wrote:

"Dear friend and statsmen: I rite you the earliest dait to be so cind as to do me a grat fafor. I haf trid all cinds of paten medisn for hart decease an no avail. I read yore littel pome on Hart decease beginin

"The hart which sad tumultus beets,
with throbs of keenest pain
wil oft recover its defeets
Thro' naturs sweat refrane.

"I haf never trid an injun doc but haf took all cinds of erbs. i now ast you to send me by retrn male 2 bottels of your medisn naturs sweat refrane. Sen to Alex K——, C—— postoffus, Penn.

"P. S. i will sen prise by return male."—*Saturday Evening Post*.

OUR WORK.

TO THE READER.

The IMPROVEMENT ERA has been complimented lavishly on the excellency of its contents, but the General Board are not satisfied yet: their aim is to make the magazine better still. It can be made the best in the land—just what the young men want. But we must know what is wanted. Will you drop the editors a postal card, and say which article in this number you like best, and most enjoy? Probably there is nothing in it suits you. We shall be just as thankful if you will tell us that, and what you want. We hope to get ten thousand replies to this question from all over the world, especially from the young men:

WHICH ARTICLE IN THIS NUMBER HAS INTERESTED YOU MOST?

Be sure and state your age.

Send reply to reach us before February 20. Address: Editors ERA, Salt Lake City, Utah.

PRELIMINARY PROGRAM.

Preliminary exercises should consist of not more than four numbers, and the time consumed should not exceed thirty minutes, including the devotional exercises. The following form has been adopted:

1. Devotional exercises.
2. Current events.
3. Extemporaneous address on scientific or literary subjects.
4. Music, vocal or instrumental.

In making up these programs, the young ladies should be called upon as well as the young men, to present scientific, literary or historical subjects.

System and order should be strictly maintained, in assembling for the preliminary exercises, and in separating for the class work.

Let the fact be emphasized that the preliminary programs are part of the season's work, and not an unnecessary adjunct. The General Board desire them carried out. Although the form may be suggestive, and the subjects may be changed to suit the conditions, yet a program is to be carried out in accordance with the plan laid out for the associations. The purpose of these preliminary programs is:

1. To cultivate the talent of our young people.

2. To encourage a broad and liberal culture, by the study of current history of the world, the march of progress in science, literature, art and business.

3. To lighten the work of the association, and make it more attractive by lending variety.

All the selections should be of a high order; proper wit and humor should not be debarred; personal "take offs" should be avoided. Under the head of current events, all the matter treated should be educational and historical, calculated to enlarge the mind and cultivate it. Avoid recording sensational and criminal events. Never permit burlesque; the preliminary program preceding serious study, burlesque is emphatically out of place. As sources from which to obtain, in terse form, matter for the topic of "Current Events," the following magazines are recommended: IMPROVEMENT ERA, *Literary Digest*, *Public Opinion* and *American Review of Reviews*.

These programs should be conducted alternately by the officers of the young men's and young ladies' associations.

Great care should be exercised in the selection of those taking part in these programs, so that they may be made successful; but, while it is advisable to secure the best talent for this work, the fact must not be overlooked that there is an educational side to this part of our work, and there is, therefore, special necessity for the training of the backward and inexperienced ones.

It is advisable that presidents be held responsible for the character of the preliminary programs, and the General Boards suggest that the programs should be submitted to the officers before given.

ENROLLMENT OF GENERAL OFFICERS.

A question having arisen as to whether or not general and stake officers of M. I. A. should be enrolled in local associations, the General Board, at its meeting on January 13, replied by passing the following resolution:

Resolved:—That it is the sense of this Board that it is understood that all general officers of Y. M. M. I. A. shall be enrolled as members of the association in the ward in which they reside; and that they attend the meetings of said association whenever they are not engaged in other wards in mutual improvement work.

The presence of general officers as workers in local associations has a tendency to encourage the membership; no officer should go unenrolled. When he is absent at work, he should be excused and counted as present in the report.

EVENTS OF THE MONTH.

Local.—December, 1903.

DOMESTIC ORGANIZATION.—The Brigham Young University, Provo, has established a domestic organization among the students to enable the faculty to supervise their actions outside of the school. The plan is to organize the students into stakes, corresponding as near as may be to the stakes of the Church, and holding the name of the stakes from which the students come. Presidencies, aids, teachers and other officers are chosen from among them, whose duties are to visit and inquire into the manner of living of the students under their charge. A conference was held on the 15th, attended and addressed by President Anthon H. Lund and Apostle Hyrum M. Smith. On the same day, the grounds for the new intermediate and missionary building were dedicated, President Lund offering the dedicatory prayer.

UTAH CLUBS.—There are at least four clubs in Utah, which may be called leaders: Alta, Weber, Commercial and University. The last named has recently finished a magnificent home on Brigham street, and has a present total membership of 184 college men. The first and last named are social clubs, while the Weber, of Ogden, and Commercial, of Salt Lake, are primarily business. The latter two held a banquet on the 14th, when 200 business men, 30 of whom were from Ogden, enjoyed a banquet, and speeches from leading members.

WILLIAM J. LYNCH, CHIEF OF POLICE.—For nearly a year, owing to a dispute between the City Council and Mayor, Salt Lake City has been without a chief of police. At the Council meeting of the 14th, Mayor Ezra Thompson nominated William J. Lynch to the place, and he was confirmed by a vote of 10 to 4. Mr. Lynch is well acquainted with the work of the police, and the general opinion is that he will make a good officer.

BENJAMIN CLUFF RESIGNS.—After a faithful service of twelve

years as President of the Brigham Young University, Provo, Benjamin Cluff has resigned, his resignation to take effect on the 23rd. It was accepted on the 15th, by the board of trustees, and Dr. George H. Brimhall was chosen acting president. Mr. Cluff will engage in the rubber business, in Mexico, as manager of the Utah-Mexico Rubber Co.

DEATH OF JOHN W. HESS.—A noted pioneer, a member of the Mormon Battalion, and a man of unflinching integrity, was President John W. Hess, of Davis Stake, who died in Farmington, on the morning of the 16th. He was the son of Jacob and Elizabeth Foutz Hess, and was born in Franklin County, Pennsylvania, August 24, 1824. He was baptized into the Church with his father's family, in March, 1834, in Richmond County, Ohio, whither the family had removed in 1832. Then came removals with the Saints to Ray and Caldwell Counties, Missouri, and later to Illinois, and then again to Mt. Pisgah, Iowa, Elder Hess bearing the blunt of the trials, the burdens of the family, and caring for his partly paralyzed father, whose health failed owing to the severe hardships which he passed through. On July 10, 1846, he and his wife having arrived at Council Bluffs, on their westward journey, his father's family remaining in Mt. Pisgah, he enlisted in the Mormon Battalion, in Company E, Captain Daniel C. Davis, his wife Emmeline Bigler whom he had married in Nauvoo, November 2, 1845, also enlisting as one of the four women to accompany each company as laundresses. After his return, in 1848, to Mt. Pisgah, he found his father had died June 22, 1846. In the spring of 1849, he arranged for the westward journey, taking with him his father's family, and arriving in Salt Lake Valley July 27, settling shortly thereafter in Farmington. In March, 1865, he was ordained a bishop serving in this capacity for 27 years, until he was ordained, September 22, 1882, counselor to President W. R. Smith, upon whose death he was made president, January 15, 1894. This position he held until death. He served three terms in the Territorial legislature, in 1858, 1860, 1876; was commander of the Davis County militia for many years, and a delegate in 1895 to the Omaha Trans-Mississippi Congress. He filled a mission to the Lamanites and to Pennsylvania. On February 8, 1900, he was ordained a patriarch by Elder Francis M. Lyman, and remained an active worker in his callings to the day of his going to rest.

LEHI DIVIDED.—On the 20th, a quarterly conference of the Lehi ward was held. Bishop Thomas R. Cutler, having removed to Salt Lake, was honorably released, after having served the people as bishop from September 5, 1873, at which time he succeeded David Evans who

was the first Bishop of the ward. All the priesthood of the ward were present at the forenoon meeting, when it was agreed that the ward would be divided into four, and when the boundaries of each ward were fixed. Officers were also chosen and unanimously sustained, on the nomination of Elder John Henry Smith, who, with Elder George Teasdale, represented the First Presidency. The following bishops and counselors were chosen, the action of the priesthood meeting being ratified by the people in the afternoon meeting: First ward—Andrew Field, bishop; John B. Whipple, George Schow, counselors. Second ward—James H. Gardner, bishop; A. C. Pearson, William F. Gurney, counselors. Third ward—Henry Lewis, bishop; George Glover, Jackson Wanless, counselors. Fourth ward—John Stoker, bishop, Samuel A. Smith, James Clark, counselors. Bishop Cutler was born in Sheffield, Yorkshire, England, June 2, 1844, and came to Utah in 1865. The people of Lehi, as a unit, extend him their best will in parting, recognizing his many good qualities as a man and officer.

THE COAL MINE STRIKE.—On the 17th the situation in the coal camps was such that the officials were confident that the critical time had passed. Many of the strikers had departed, including Demolli, the agitator. For the first time since the strike, Nov. 9th, the normal number of men, 477, only 73 of whom were Italians, were at work in the Sunnyside mine. There are still one hundred union Italian families in camp. On the 21st the Castle Gate mines opened without trouble, and every mine in the county is now in operation, and the strike is practically at an end. On the 23rd the gradual recall of the State troops from Carbon county began by the return of Company H to Salt Lake. The strike up to the end of the year, has cost the state about \$25,000. On the 27th, President Angus M. Cannon gave notice in the tabernacle that men could find employment in the mines, from which, on the day following, certain labor leaders inferred that the Church was fighting the labor unions, and announced that they would fight the seating of Senator Smoot. It is emphatically denied that the officers of the Church intended to mix in the affair at all. The notice was read on request, just as such notices for work frequently are.

DIED.—In Preston, Idaho, 12th, Hannah Mary Merrill, born Weber county, Nov. 22, 1868, and daughter of Robert and Jane Baird.—In Salt Lake City, Thursday, 17th, Thomas Corless. He was one of the pioneers of 1848, a Salmon River missionary, and held many Church positions in the 4th ward. He was born in England in 1832.—Monroe, 18th, James H. McCarty, born in Kentucky, May 9, 1831, and came to Utah in

1854. He was the father of Justice Wm. M. McCarty of the Utah Supreme Court.—In Willard, 19th, Charles W. Hubbard, born Mass., Feb. 7, 1810, first bishop of Willard and pioneer of 1848.—In Mill Creek, 20th Susannah Halford, born England, January 1, 1825, emigrated to Utah with the first P. E. Fund company, in 1852.—In Coalville, 22nd, Alpheus Franklin, age 74, an early settler of Summit county and a skilled mechanic.—In Salt Lake, 24th, William Rigby, born England, Aug. 8, 1838, a pioneer of 1848, and an Indian war veteran.—Wm. D. Owen, in Salt Lake City, 23rd, born in London, England, June 14, 1810, one of the oldest residents of the city.—Elizabeth H. Watts, born Mississippi, Dec. 8, 1815, on the 25th., in South Weber.—George Woodward, one of the original 143 pioneers, in St. George, Utah.—Seth Dustin, born October 25, 1825, in New York, a Nauvoo veteran, on the 23rd, in Garden City, Rich county.—In Farmers Ward, Salt Lake county, 28th, Annie C. Anderson a pioneer of Sanpete Valley.—Parley P. Prophet, an old resident of South Weber, died suddenly, 28th, after preaching a funeral sermon over Elizabeth H. Watts.—Martin Harrow, born England, an old resident of Salt Lake, 30th.—In Ogden, 31st, Susan Parry, wife of Hon. Joseph Parry, born in Connecticut, 1843, came to Utah in 1852.

ORE FOR ST. LOUIS.—If careful work is to place Utah mines in their true light before the nations, at the great St. Louis Exposition, in 1904, Don Maguire, who has that subject in charge, is determined that this shall be done. On the 22nd, he finished his visits to the Silver King where he collected from this, one of the world's greatest mines, twelve cases of specimens weighing in all 3000 pounds. One of the most remarkable of these is a rock weighing 800 pounds, a blend of galena carbonate and copper ores. Other properties, the Ontario, Daly-West, Daly-Judge, and in fact, all the leading mines of Park City, are likewise being explored for specimens, which will be carefully boxed and forwarded to S. T. Whitaker, Ogden, for transmission to St. Louis. A piece of coal weighing 2800 pounds is to be among the exhibits.

THE PROPHET JOSEPH SMITH'S BIRTHDAY.—Among the many celebrations in honor of the Prophet's birthday, 23rd, was one given by the Daughters of the Pioneers, in the Barratt Hall. A large audience enjoyed the program, consisting in part of an address by President Joseph F. Smith on "Messengers to the World, and the first Fruits of the Message;" an address by Hon. W. H. King, on "Joseph Smith;" a song, "The Seer," by Charles Kent; and "Brigham, the Friend of the Prophet," by Mrs. Maria Y. Dougall.

NEW ELECTRIC LIGHT.—Springville, Utah county, celebrated the completion, on the 29th, of the new electric light plant, erected by the city at a cost \$30,000. The principal streets were lighted at 5 o'clock, when the citizens were out in great numbers, and the brass band played in honor of the event.

THE IROQUOIS THEATRE FIRE.—On the 30th in Chicago, nearly six hundred people were killed by fire, suffocation, and being trampled to death, in the Iroquois theatre. It is one of the worst holocausts in the history of our country. Lulu P. Alexander of Springville, wife of Dr. Alexander, with her daughter, aged 8, and her son, aged 4, were among the victims, which brings the horror home to Utah.

UTAH LIGHT AND RAILWAY CO.—On the 31st a consolidation of the Utah Light & Power Co., and the Consolidated Street Railway Co. of Salt Lake went into effect. The new company is capitalized for \$10,000,000. President Joseph F. Smith was chosen president of the new consolidation, with W. S. McCornick, L. S. Hills, W. J. Curtis, J. R. Winder, Anthon H. Lund, A. W. McCune, Joseph S. Wells, and W. P. Reed, directors; R. S. Campbell secretary and manager.

January, 1904.

ELECTION OF POWER AND LIGHT OFFICERS.—The Utah Light & Railway Co. elected officers on January 2. President Joseph F. Smith was chosen president, L. S. Hills treasurer, R. S. Campbell secretary and general manager. The systems of power, light and transportation will be improved, and to these ends more than a million dollars will be spent in the next five years. The consolidation is generally approved by the public.

PATTI IN SALT LAKE.—Patti sang to an audience of about five thousand in Salt Lake, after an absence of twenty years. Her voice was a disappointment to those who heard her on her former visit, but she sang well for a woman of 61 years.

THE SMOOT CASE.—On the 9th, Senator Reed Smoot replied to the petitions and charges against him, presenting through Senator Burrows his reply in printed form to the Committee on Privileges and Elections. He denies that he is a polygamist, and declares that polygamy is not sanctioned by the Church, and denies that he is one of the alleged "self-perpetuating body of fifteen men" who control the temporal and spiritual, civil and religious, affairs of the Church, or that there is such a body. Arguments in the case will be heard on the 17th.

JOSEPH BULL PASSES AWAY.—One of the oldest printers in the

Church, who earned the title of "The Mormon Newspaper Man," Joseph Bull, died at his home in Salt Lake on the 11th. With the exception of his missions, to Europe, in 1860, four years, and in 1877, two years, and two years in California with the *Western Standard*, and a short period as a laborer in the Salt Lake Temple, he was in the employ of the *Deseret News*, in various capacities, for half a century. He was born in Leicester, England, January 25, 1832, became a printer's apprentice at the age of fourteen years; left Liverpool January, 1851; arrived in Salt Lake in September, and in January, the following year, began work on the *News*. He held many positions in Church work, and was ordained a Seventy in 1858. He married Emma Green, October 28, 1854, who died October 24, 1895, and he married Zina O. Hyde, January 7, 1897. Only a few days before his death, he gave the *ERA* his portrait and matter for a sketch of his life, to be printed in our series, "Public Workers," which will appear in the March number. He was a man of push and energy, rich in experience and faith.

UTAH LAKE PROJECT.—The report of Prof. Swendsen, local engineer in charge of the U. S. Geological Survey, shows the practicability of the Utah Lake reservoir project, and demonstrates that when the lake is properly improved, it may be depended upon to yield 1000 second feet of water daily for the entire irrigation period of 152 days. The report sets forth all the facts, plans, and estimate of costs, and makes a strong recommendation to State Engineer Doremus that the Lake be selected as the first project to receive national aid. The execution of the work will depend entirely upon the land owners who, if the work is done, must reimburse the government for the outlay, as there is practically no government land to be benefitted. The project has been presented to the interested owners, and to Chief Hydrographer Newell, of the government service, with all indications that the experiment will be tried. The result of a successful ending of the enterprise will place 20,000 acres additional land under cultivation in the Salt Lake valley, besides supplying present canals with surplus water.

MISCELLANEOUS EVENTS.—On the 2nd, Dr. H. Talbot, of Portland, Oregon, was named to succeed Rev. J. L. Leilich, as superintendent of the Methodist church of Utah.—Major Heywood, of Bountiful, in charge of the detachment of troops at Scofield, and a member of the state militia for seven years, resigned on the 3rd.—On the 4th, Frank J. Hewlett was chosen president of the Salt Lake city council; and Thomas H. Carr, of the Ogden city council; Sherman Fargo, of Park City council; Marion Snow, of Provo council.—Horace G. Burt, on the 2nd,

handed in his resignation as president of the Union Pacific railway—On the 6th, Amassa Gleason and Thomas Brighton, motorman and conductor of a street car, were fatally shot, at 11:45 p.m., by a hold-up, who was afterward arrested, and later confessed to the foul deed. His name is ("Jack") John M. Shockley. Both his victims are dead.—A snow storm was general throughout Utah on the 11th.

NEW BOOK ON UTAH.—Hons. Geo. E. Blair and R. W. Sloan have in press *The Mountain Empire—Utah*, a book upon the resources of the State. It is to be a valuable compendium of information to be distributed at St. Louis during the Exposition.

DEATH OF BISHOP TINGEY.—On the 10th, in Salt Lake City, Bishop John Tingeey died. He was a man who proved faithful in all his work to the end, and who passed through many hardships in early Utah, where he arrived with his wife, Phebe Stafford, in September, 1852. He was born in England, December 27, 1821, and joined the Church March 11, 1845. In 1857, he took part the Echo Canyon expedition, was a ward teacher for twenty years; ordained a Seventy February 16, 1853; a high Priest April 20, 1876; a Bishop November 6, 1880; a Patriarch September 13, 1896. He was the fifth bishop of the Seventeenth Ward, serving in that capacity for sixteen years. His surviving children are faithful members of the Church.

Domestic.—December, 1903.

ISLANDS IN GREAT NUMBER.—The Philippine Commission have recommended that the navigation laws be not applied to the islands until a sufficient number of American vessels ask for such action. Only very few such vessels are now employed either between the numerous islands, or the islands and the states. Speaking of the number of islands, it has been ascertained by the coast survey, in lively action during December that the archipelago contains 3000, 1700 of which bear names.

NATIONAL CONVENTION.—It is decided December 12, by the Republican National Committee to hold the National Convention in Chicago, beginning June 21, 1904.

THE PURCHASE OF FRIAR'S LANDS.—In the last days of December, the prolonged negotiations for the purchase of the lands of the religious orders, or friars, in the Philippines, were ended when an agreement was reached for the sale of the property to the island government. There are 403,000 acres, and the sum to be paid is \$7,239,784. The Pope agreed

to the transaction, and said when he heard the news: "This is the best Christmas box I could have had." The sum will be spent mostly for the support of the Catholic Church in the islands. The lands will be sold to present tenants on easy terms. The Franciscan monks or friars will leave the islands; the Recollects will remain, about 100 in number; the Dominicans will be cared for by their university; and the Augustinians will again occupy their building in Iloilo, taken, and now occupied, by government troops. Bonds will be issued to pay for the lands, four per cents, due in thirty years, and will be as valid as regular government bonds, hence as valuable.

GOVERNOR TAFT.—Governor Taft sailed from Manila, December 24, and will visit the Emperor of Japan on his way home. His departure excited universal regret, and a procession of 15,000 soldiers, sailors, constables, and labor unions escorted him to the Luneta where he reviewed it. There has been great progress in the islands, and only time for education and raising crops is needed to cause great prosperity and progress.

THE IROQUOIS THEATRE FIRE.—If the fire at the ring theatre in Vienna, in 1881, when 875 lives were lost, and the burning of Lehman's Theatre, in St. Petersburg, in which between six and seven hundred persons perished, are excepted, the fire and panic at the Iroquois Theatre, Chicago, December 30, at which 585 lives were lost, and 142 persons injured—are the most appalling in history. The fire was started by a defective electric-light wire. The Iroquois was considered one of the safest theatres in the world, it cost \$500,000 and was opened November 23, 1903. The fire escapes were not in position, and the alleged fire-proof asbestos curtain was totally destroyed,—serious defects. The loss to the owners was \$20,000. New Year's day was observed throughout Chicago as a day of mourning, and as a result of the fearful holocaust the theatres and their safety for the public have been looked into not only in Chicago, but in all the large cities of the nation, and even in Europe.

January, 1904.

PORTO RICANS NOT ALIENS.—The Supreme Court at Washington has decided by unanimous vote that citizens of Porto Rico are not aliens within the meaning of our emigration laws, because they owe no allegiance to a foreign power, but are governed by the Congress and executive officers of the United States. While the court declined to say whether they are citizens, it is only one step more to recognizing their citizenship, and from that to the fact that they may become

an organized territory. They are now entitled to admission into this country without obstruction.

DEATH OF JAMES LONGSTREET.—A veteran of the Mexican, Indian and Civil Wars, James Longstreet, died on January 2, aged 83 years. He held the rank of Lieutenant General in the Confederate service, was at one time minister to Turkey, and since 1897 has served as U. S. Commissioner of Pacific railroads.

Foreign.—December, 1903.

BIG MONEY.—On the 18th, Cardinal Gotti is reported to have given the Pope nine million dollars which had been bequeathed to the Cardinal in trust by Pope Leo; and two millions was found in a wall of the late Pope's room.

PRESIDENT DIAZ.—It is generally believed that President Diaz, of Mexico will lay down his office some time before the expiration of his term as president, December 1, 1904. His age and his desire to visit Europe lend belief to this. The only two successors named are J. V. Limantour, Minister of Finance, and General Reyes, a military hero of Indian descent.

AFFAIRS IN THE CONGO.—A steady stream of evidence keeps flowing in, charging that most unspeakable brutalities are still being practiced in the Congo Free State, and this, too, with the connivance of King Leopold. The latest testimony comes from Roger Casement, a British Consul in the Congo State. He has just made a 1,000 mile tour of investigation at the instigation of the British Government, and he fully confirms the worst reports of the slavery and barbarism perpetrated on the natives.

NEW RAILWAY.—A very interesting report has just been published by the Congo Free State Government concerning the railway now being built from the Upper Congo to the Great Central African Lakes. This railway will bring Stanleyville into communication with Ponthierville by winding about the great falls, and it will open up to traffic and civilization one of the richest tracts of land in the world. Stanleyville will then doubtless become the commercial center of the district. Added to this report is annexed an account giving information relative to big game shooting in the State. The elephant, rhinoceros, buffalo, hippotamus, leopard, giraffe, zebra and all sorts of deer still abound, especially about the station of Kiro, in Lados.

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